THE

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MEMOIR OF MRS. CAREY.

On Wednesday, the 30th of May, 1821, a little before one in the morning, died, at Serampore, Charlotte Amelia, the wife of Dr. Carey, in her sixty-second year, after an illness of about five days, in which her mind was so graciously supported, that death seemed to be disarmed of all its terrors.

Mrs. Carey was born at Rundhof, in the Duchy of Sleswick, March 11, 1761. Her father was the Chevalier de Rumohr, who married the Countess of Alfeldt, the descendent of an ancient family of that name, for several centuries resident in that duchy, and which had now no heir male to inherit the title.

Miss Rumohr was from her childhood the subject of much bodily affliction, which was increased by the mistaken tenderness of her parents, in debarring her, through her weakness of body, from that exercise which might possibly have proved its cure. About the age of fifteen, the accidental burning of their family house, in which the lives of her whole family were saved by her waking almost suffocated with the smoke, and awakening her mother and the other branches of the family, so affected her health, as to render her incapable of walking up or down a staircase to the end of her life.

As she advanced in years, Miss Rumohr found her constitution so greatly impaired, that at the earnest persuasion of her parents, she left her native country, and sought that health in the South of France and various parts of Italy, which she found it impossible to enjoy at home. In the South of Europe, therefore, she resided some years, till at length her health appeared so much improved, that she thought she might venture to return to her native land. She had no sooner reached her native shores, however, than she relapsed into her former state of weakness; and a residence there of a few months convinced her friends that it was vain for her to hope for the enjoyment of health in the north of Europe. Thus deprived of the comfort arising from the enjoyment of her family connexions, she felt constrained to look out for some climate better suited to her debilitated constitution. Among other countries pointed out to her, one of her friends suggested India, as likely from the mildness of its climate to agree with her best. She immediately made up her mind to the voyage, intending to settle at Tranquebar,

his Danish Majesty's chief settlement in India: and Mr. Anker, one of the directors of the Danish East India Company, who had been long acquainted with the family, recommended her in a particular manner to the care and kindness of his brother, General Anker, then Governor of Tranquebar. That gentleman, also, during her stay at Copenhagen, put Pascal's Thoughts into her hand, from reading which she received her first genuine religious convictions.

While Tranquebar was her object, however, Divine Providence, which had in reserve for her a blessing infinitely superior to bodily health, was pleased so to order things that she came in a ship bound to the Danish settlement of Serampore, where she arrived early in the year 1800. Here she was received with great respect by Colonel Bie, the governor, and other Danish gentlemen residing there; and no opportunity offering of her immediately going to Tranquebar, she made up her mind to settle there. It happened that about three months before this, Messrs. Marshman, Ward, Brunsdon, and Grant, (of whom the last was then dead,) had arrived at Serampore from England, and had been persuaded by the good old governor to settle at Serampore themselves, and invite their brethren Carey and Fountain to join them, which they did early in January 1800.—In these circumstances, Colonel Bie introduced Miss Rumohr to the mission family, as a lady from her retired habits desirous of having intercourse with them, and who, from her ill state of health, would feel happy in that sympathy and assistance to be expected from a family like theirs. This incident naturally led to an intercourse between Miss Rumohr and them, and to her attendance on Divine worship with them as often as her ill state of health would permit. To enable her to do this, she applied with such diligence to the study of English, that in a few months she was able both to converse with them, and to understand Divine worship in that language.

Brought thus within a religious circle, Miss Rumohr began closely to reflect on the meaning and import of those doctrines which constantly came before her. She had been accustomed from her childhood to read the scriptures; but while she held them in general estimation, she had admitted into her mind strong doubts respecting their leading doctrines, particularly those which relate to forgiveness through the death of the Redeemer. This led to much conversation on these subjects with various members of the mission family, and to her searching the scriptures with increased diligence. In doing this, she found to her astonishment, that those parts of the scriptures which she had hitherto almost neglected, particularly Paul's Epistles, were those which most fully developed these doctrines. Although brought up in the Lutheran persuasion, she had never realized the importance of those doctrines which shine so prominently in the works of that illustrious reformer; but she now plainly saw, that the way of salvation laid down in the sacred writings, was evidently through faith in that atonement which Christ had made for sinners; and that genuine faith and repentance were the only means through which sinners could become interested in this salvation. Her convictions on this subject were far from being superficial;

they led her to examine her own state before God, and made her sensible that she needed such a salvation, and that the faith which bringeth it, is that alone which works by love and changes the whole heart. In a word, they led her to the friend of sinners, in whom she found One able to save to the uttermost.

Her searching the scriptures also led her to different views of the ordinance of baptism. She always thought it wrong to baptize infants, who could have no knowledge of the ordinance; but she now clearly saw that this ordinance was enjoined by the Saviour on all those who should believe on him, to the end of time, and on those alone. Convinced, therefore, that she had never obeyed this command, she* was baptized June 13, 1802.—The following is the account she then gave of her experience.

June 11.†—This evening Miss Rumohr came before the church, and gave an account of her experience. Her account was as follows:—"I have been the greatest part of my life a sceptic, but often wished to be convinced of the truths of revelation. For some time past it has pleased God, in his great mercy, to bless to my soul the reading of the scriptures, too often neglected by me in many parts of my life, and at other times I found them as a sealed book. I highly prized the morals of scripture; but its evangelical doctrines did not reach my heart. I felt however a gradual conviction continually deepening in my mind. The holiness and mercy of God, displayed in the work of redemption, filled my heart with love and admiration, and made sin appear truly heinous, and more to be feared than any thing besides: God also appeared so lovely and glorious, as to fill my whole soul. The first sin of which I was convinced, was, the alienation of my heart from God: I felt, with grief and shame, that I had lived without God. My whole life now appeared in the most humbling light; yet I felt no terror. While seeing the infinite evil of sin, and all the aggravations of my crimes, I felt, also, the infinite value of that sacrifice, which is sufficient to atone for the sins of the whole world; and was led to hope that God would not have awakened my heart, if he had not graciously intended to have mercy upon me, and perform his own work in me. I humbly hope for pardon and acceptance through the atonement of our dear Saviour, having no other hope. Every day and every moment afford me new proofs of the evil of my heart, and render him more necessary and precious to me. I experience daily that

* It is well known that the female branches of the families of the German nobility are placed in Chapters endowed for that purpose. Miss R. was in one of these Chapters, which admitted of her enjoying its emoluments without being obliged to reside in it.—When the account of her baptism reached Germany, she received a letter from the officers of the Chapter, threatening her with the loss of its emoluments, unless she chose to subscribe to the Confession of Augsburg. She replied by informing them of her real sentiments, and at the same time denying that they had any right to inquire about her religious sentiments, the Chapters not being religious houses, but mere establishments for the temporal advantage of those who belonged to them. She informed them that if they pressed the religious test upon her, she would relinquish her right in the Chapter, but that she considered the demand as unjust.—It is probable the matter was dropped; for she enjoyed the emoluments till her marriage, by which it was forfeited.

† See Periodical Accounts, vol. ii. p. 280.

without him I can do nothing. My most ardent wish is to cleave to him, and to walk in his ways; and my continual wandering from him and his commands, fills me with grief and shame, and shows me how much I need continually to pray, *Create in me a clean heart, O God; and renew a right spirit within me!"*

In May, 1808, Miss Rumohr was married to Dr. Carey, which brought her into closer connexion with the mission family at Serampore, and gave them an opportunity of more fully witnessing her Christian walk and conversation. This connexion God was graciously pleased to continue thirteen years, although the precarious state of her health at its commencement, seemed almost to forbid the hope of its continuing a single year. And although she was at no time able to take an active part in domestic concerns, her love to the cause of God, and her esteem for the various members of the family, were sufficiently manifested. Immediately after her marriage, the house she had previously built for her own residence, she gave to the brethren of the mission, that they might constantly apply the rent of it to the support of native preachers. Towards the native converts she manifested a spirit of Christian affection, rejoicing in their godly walk, and encouraging them by conversing with them in their own language as she had opportunity, which language she had acquired chiefly with this view. In whatever related to the extension of the gospel, she constantly manifested a deep and lively interest. Whatever seemed encouraging relative to it, filled her with pleasure; and she mourned the occurrence of any thing which threatened to retard its progress. In schools she felt a peculiar interest; and though little can as yet be done in female education, that little she endeavoured to encourage to the utmost. Hence when her daughter in law, Mrs. William Carey, had an opportunity at Cutwa of raising and superintending a school for native girls, she immediately took the expense of that school on herself.

As her weak habit of body confined her much to the house, she devoted a large portion of her leisure to the reading of the scriptures and of works on practical religion. Among these she much delighted in Saurin, Du Moulin, and other French protestant writers. She admired Massillon's language, his deep knowledge of the human heart, and his intrepidity in reproving sin; but felt the greatest dissatisfaction with the total neglect of the Saviour, except when he is introduced to give efficacy to human works of merit. These authors she read in their native language, that being more familiar to her than English.

She in general enjoyed much of the consolations of religion.—Though so much afflicted, a pleasing cheerfulness generally pervaded her conversation. She indeed possessed great activity of mind. She was constantly out with the dawn of the morning when the weather permitted, in her little carriage drawn by one bearer; and again in the evening, as soon as the sun was sufficiently low. She thus spent nearly three hours daily in the open air. It was probably this vigorous and regular course which, as the means, carried her beyond the age of threescore years (twenty-one of them spent in India) notwithstanding the weakness of her constitution.

About three weeks before her

death, her sight, which had enabled her hitherto to read the smallest print without glasses, failed at once, without any previous indisposition, and was afterwards restored only in a partial degree. This seemed to indicate the approaching dissolution of her mortal frame, and as such she appeared to regard it. She, however, still continued her morning and evening airings. But on the 25th, as she was returning in the evening within a few hundred yards of her own house, she was seized with a kind of fit which deprived her of perception. From this spasm she recovered in about an hour; but her perception and memory were evidently impaired, of which, however, she seemed scarcely at all conscious. About five in the afternoon of the next day, as she was sitting and conversing cheerfully with her husband, she experienced another convulsive attack, but recovered in about the same time as before. On Lord's-day the 27th, she had no attack, and seemed so well as to give hopes of her recovery. But on Monday she had five attacks in about fifteen hours. Of these, however, while she suffered little pain in them, she retained no subsequent recollection; but they evidently left her memory and perception more and more impaired. During Monday night she had two more attacks, and one on Tuesday morning. This was followed by an ardent fever, which continued till her decease, between twelve and one on Wednesday morning.

On the Lord's-day and Monday she appeared quite sensible that this was the breaking up of her earthly tabernacle; but to her husband, who conversed with her on the probable issue, she strongly expressed her willingness to depart and be with Christ, and intimated that for her, death had no terrors. In this serene and happy state she continued, sensation gradually lessening, without apparent pain, till it appeared wholly to depart, which it did some hours before her release from the body. She was interred on Wednesday evening in the mission burying ground at Serampore. Besides her own and the mission family, the Rev. Messrs. Hough, Bardwell, E. Carey, Yeates, and Messrs. Penny and Pearce, attended her funeral. The pall on this occasion was supported by Major Wickedie, Dr. Marshman, the Rev. Mr. Hough, R. Williams, Esq. Mr. J. C. Marshman, and a neighbouring Armenian gentleman. At the grave Dr. Marshman gave out that hymn of Watts, "Why do we mourn departed friends?" and addressed the spectators: and the Rev. Mr. Hough concluded in prayer. On Wednesday evening, May 13, 1821, Dr. Marshman preached a funeral sermon for her from 2 Cor v. 1. "For we know that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens," selected by Dr. Carey for the occasion. Most of the members of the Danish government attended, with other gentlemen of Serampore, to testify their respect for her memory.

During the thirteen years of her union with Dr. Carey, they enjoyed the most entire oneness of mind, never having a single circumstance which either of them wished to conceal from the other. Her solicitude for her husband's health and comfort was unceasing. They prayed and conversed together on those things which form the life of personal religion, without the least reserve; and enjoyed a degree of conjugal happiness

while thus continued to each other, which can only arise from a union of mind grounded on real religion. On the whole her lot in India was altogether a scene of mercy. Here she was found of the Saviour gradually ripened for glory, and after having her life prolonged beyond the expectation of herself and all who knew her, she was released from this mortal state almost without the consciousness of pain, and as we most assuredly believe, had an entrance ministered unto her abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

REMARKS ON SOME PASSAGES IN "*The Life of the late Rev. Thomas Scott;*"

In a Letter to a Friend.

My dear Friend,

You are, I believe, aware of the high veneration with which I have been accustomed to regard the late Rev. Mr. Scott as an Expositor of the Holy Scriptures. In theology, whether doctrinal, practical, experimental, casuistical, or polemical, he was second to no man in the Church of England. His conversion was remarkable; and as he came almost from the camp of infidelity, he entered on the study of scripture without those prejudices and prepossessions which have attended many others from the circumstances of their education. Nor was his understanding cramped, stunted, or distorted by human systems. The independence of his mind was one of the most striking features of his character. By drawing water from the wells of salvation, and not from the cisterns which others had filled, he appeared to have, and really had, more originality than almost any other Expositor that has appeared in modern times.

It must be lamented, however, that his connexion with the Established Church gave him a bias, (probably unperceived by himself,) which appears on several topics incidentally referred to in the admirable volume for which we are so much indebted to his eldest son. I shall give you a few instances.

P. 399. "Really believing that every human being will exist to eternal ages, and that the children at least of believers, dying before they are capable of committing actual sin, have the benefit of the New Covenant," &c.

The venerable writer here assumes, that there is a distinction in favour of the infant offspring of believers, of which we read nothing in the book of God. Query: Is not this notion akin to that which John the Baptist censured in the Jews, when he said, "Think not to say within yourselves, We have Abraham to our father?" Matt. iii. 9. Archbishop Leighton's judgment is quite contrary to Mr. Scott's. He says, "That it is the parent's faith gives the child a right to it [baptism], is neither clear from scriptures, nor any sound reason." In Booth's Pædobaptism Examined, vol. ii. p. 327.

Nothing has surprised me so much as the manner in which *Mr. Fuller's death* is noticed. In a letter, dated May 16, 1815, he says, "You will have heard that Mr. Fuller is dead. This will be a great loss to the Baptist Mission especially: but it is so firmly fixed, that it is not likely to be easily shaken. A little less eagerness about adult-baptism, in a Secretary, would compensate something." There are multi-

tudes, I have no doubt, who will feel surprised when they come to the sentence last quoted. Mr. Fuller's enlargement of mind, and his well-known intimacy with Pædobaptist Christians, both Churchmen and Dissenters, make it very improbable that he should have been guilty of cherishing a sectarian feeling. And, if the appeal be to the evidence of facts, who can produce those facts?

P. 512. " Just as we had assembled for family worship, he sent to say that he wished us to meet in his room, and join with him in the Lord's Supper, as a means of grace, through which he might receive that consolation which he was seeking."

That the sacred supper is to be regarded as one of the means of grace will be universally admitted. To me, however, it appears that there is no encouragement in the New Testament for individuals to receive it as individuals, nor for families to receive it as families. The Apostle of the Gentiles, who by inspiration learned our blessed Master's will, taught the Corinthians to participate, not as families, but as a church. And they were expected to come into one place, for the express purpose of keeping that solemn feast. Paul seems to have waited nearly a week at Troas, to see the brethren together at the usual time; from which we may infer, that the disciples at Troas had no thought of commemorating the Lord's death in their separate families. Indeed, all that is left on record for our directory seems to show, that no one should partake of the holy supper as an individual believer, though he may be a baptized believer, but as a member of a church. The first object is a commemoration, and next to that is the unity of the church. " For we being many are one loaf, and one body; for we are all partakers of that one loaf." 1 Cor. x. 17.

The writer of the interesting book now before me says, p. 619, " After the prayer, I took his opinion on the subject of introducing young persons to the sacrament of the Lord's Supper; which I was the more desirous to do, from knowing his sentiment that it is an ordinance for the edification of believers, not for the conversion of sinners. I observed, that I trusted we had seen good effects result, in many instances, from encouraging young persons to come, who appeared hopeful and promising; who showed feeling, and an apparent desire of religious improvement, though we could not arrive at a decisive judgment concerning their piety. He fully acquiesced in this, and expressed his approbation of inviting the attendance of such persons, with proper explanations, and when it meets their own desire. He thought it often proved a deciding event with them, and the means of fixing them. The distinction was marked between such an approach to the Lord's table, and persons coming merely because they have attained a certain age, and have been confirmed; as likewise between coming in order to establish a satisfaction with what they *are*, and using it as a means of being made what they *should* be."

I know not how it strikes your mind, but I cannot help thinking that all this would have been far from Mr. Scott's mind, if he had not entered into the ministry in connexion with the national church. In this matter he appears to have been inconsistent with himself; for according to

the paragraph above cited, he regarded the sacred supper as the means of conversion, and yet not as the means of conversion, but for the edification of believers. The first part of the paragraph and the last are strangely discordant. Nor was he less inconsistent with the truth: for where in the New Testament can we find any example of the celebration of the holy supper that was not made by professed Christians in their church-state? His opinion on this article is quite at variance, too, I might have said, with a golden maxim of his own, that "truth is the only seed from which real holiness or happiness can grow." p. 249. I am very much grieved that this great and good man gave any countenance, by his example, to a practice, unwarranted by holy writ, and injurious to the souls of many, who imagine it will prove a passport to heaven! Alas! to use his own expression, bad bills are sometimes indorsed by good men!

But it may, perhaps, diminish your surprise here to observe, that from the Narrative Mr. Scott left of his early life, it appears that he was decidedly a Pædobaptist. Soon after the publication of his *Force of Truth* in 1779, the controversy concerning baptism fell in his way. And he says, "For some time I was almost ready to conclude that the Antipædobaptists were right."—"At length I laid aside all controversial writings, and determined to seek satisfaction on this question, as I had on others, by searching the scriptures and prayer. I was no less time than three quarters of a year engaged in this investigation, before I came to a conclusion: but I was then so fully satisfied that the infant children of believers, and of all who make a credible profession of faith, are the proper subjects of baptism, that I have never since been much troubled about it."

The reasons which satisfied this excellent man will not satisfy me. Far be it from me to impeach his motives: I believe there never was a more upright man in this island. Still I cannot forbear thinking that he was influenced much more than he himself perceived by the first dangerous step, his connecting himself with the established church. It is highly probable, that if he had not "found himself," as he expresses it, in the established church, he would not then have entered.

I have considered repeatedly the reasons which in Mr. Scott's mind preponderated in favour of Infant-baptism; but, I confess, they do not weigh much with me.

1. He argues "from the identity of the Covenant made with Abraham, and that still made with believers."

If by "Covenant" be meant external dispensation, it amounts to little less than a contradiction in terms. What is it better than saying, the year of the world 2000 is identically the same with the year 4000? If by "Covenant" be meant something else, what is that something? Further: This supposed identity will prove too much, if it will prove any thing in support of Mr. Scott's conclusion; for it will prove that the *servants* of believers should be baptized as well as their infant-offspring. See Gen. xvii. 12, 13. Again: Let it be considered, that if no more be meant than this (which I apprehend to be the truth) that the promises which we enjoy were given to Abraham, Mr. Scott might, with equal propriety, have gone higher, and

referred us to the Covenant of grace made known to Adam and Eve immediately after the fall. The identity is the same in that case also. Once more: Admitting that the way of salvation is the same now as when Abraham lived, it will by no means follow that the ordinances of *instituted* worship must be the same.

2. He argues "from circumcision being the sacrament of regeneration under the old dispensation, as baptism is under the new, and the seal of the righteousness of faith."

Here the excellent Commentator, who did not care much for rhetoric, gives us a hysteron-proteron—the last before the first. He puts the wrong side upwards; for doubtless he meant to say, "from baptism being the sacrament of regeneration under the new dispensation, as circumcision was under the old." But this is a *non sequitur:* for if we admit that baptism signifies now what circumcision did formerly signify, what does all this signify in a question that relates to the *right* of infants? This analogical argument, I may observe again, will prove either too little or too much. Too little, by not including the female infants, a full half of the entire number, or nearly so;—too much, by inferring the right of such infants as are baptized to the Lord's Supper, the Christian Passover. Why should Mr. Scott hesitate a moment, living, as he tells us he lived, under the Abrahamic Covenant, or one identically the same?—why did he not strenuously insist on having such infants as he baptized, brought also to the Lord's table? Instead of this, he was for waiting till they became "hopeful and promising," and then it must be administered, not without their own desire, and "with proper explanations." But if they were already in the Covenant, and brought into it by baptism, was not this adding terms of communion, by human authority, to those which he himself accounted divine?

If baptism be the sacrament of regeneration, it must be surely intended for those who are regenerated. Regeneration by baptism we are sure Mr. Scott would not for a moment allow. But how strange it appears, that in order to vindicate the claim of *an infant* to baptism, any one should refer to Abraham, who was brought into a state of justification at the age of seventy-five, but did not receive the sign and the seal till he was ninety-nine years of age! That is to say, twenty-four years after he had received the thing signified, he received the sign! This will not do for a precedent; and if there had been a better in all the Bible, Mr. Scott would have known it and produced it.

3. He observes, "Abraham received the seal long after he believed; Jsaac when an infant; Ishmael when thirteen years of age."

On this I shall only remark, that Mr. Scott seems to infer that *the time* was a point of indifference, in which he is remarkably inaccurate. Whoever looks into Gen. xvii. 24, 25, will see that Abraham rendered a prompt obedience to the ordinance of circumcision, as soon as it was made an ordinance; and at that time he happened to be ninety-nine years of age, and his son Ishmael only thirteen. Isaac was circumcised when eight days old, because the law so required.

Many seem to think, as Mr. Scott evidently did, that we plead for *adult* baptism exclusively,

which is not the fact. We plead for *believers'*-baptism; and if the believer be but thirteen years of age, as Ishmael, or if he were ninety-nine as Abraham—the circumstance of age is of no consequence at all.

4. He tells us that Esau was circumcised by the command of God himself.

I have not been able to find that command. He tells us also that Esau and the men of Abraham's household were a part of the visible church. Where, and with what glasses, did Mr. Scott see that church, which to others is not visible? If under the former dispensation the church was national, could there be a church before there was a nation? In the patriarchal age, I acknowledge, good men composed what some would call, in a lax sense, a family church. But I do not recollect that the sacred writers speak of a *church* till the posterity of Jacob were formed into a nation; *that* was the church in the wilderness. Acts vii. 38.

5. He reminds us that "the circumcision of infants was enjoined with denunciations of wrath against those who neglected it."

I have no thought of denying this; but how does it help the writer to his conclusion? *The baptism of infants never was enjoined at all.*

6. He urges the fact, that "the apostles were Israelites, accustomed to this system."

The two parts of this proposition are both true, but, taken together, they add nothing to the argument. What the writer intended we shall see presently.

7. He adds;—"Adult gentiles were admitted among the Jews by circumcision, and their male children were circumcised also."

For the latter of these assertions, some would say it is not easy to give chapter and verse; but, admitting this with the former part of the sentence, how does it bear upon the question before us? How can we argue safely from the terms of communion in a Covenant now abrogated, to the terms of communion in a *new* Covenant, which may be very different?

8. To this he subjoins;—"In Christ there is neither male nor female."

True: but how does it apply in this case? Mr. Scott intended to infer that infants, both male and female, are to be baptized. But in the law of administration, and, it may be added, in the recorded practice of inspired expounders of the law, "there is neither male nor female" infant mentioned!

9. "Had only adults been designed to be the subjects of Christian baptism, some prohibition of admitting infants would have been requisite."

I have already remarked, that the stress ought not to be laid where Christ has not laid it, on the candidate's being an adult, but on his making a credible profession of his faith. As to the prohibition—it is not for us to dictate to infinite Wisdom the manner of communicating its oracles. An express prohibition, certainly, cannot be produced in this case; nor with respect to the observance of the seventh day; nor, indeed, with respect to any other peculiar injunction of the Sinai Covenant. But if the old dispensation be superseded by the new, though it was not violently thrown down by formal prohibitions, that circumstance contains in itself a virtual prohibition, and of the strongest kind, speaking to

us with the voice of seven thunders.

And here we come to the root of the whole matter. Our Pædobaptist brethren are, in this article, judaizing Christians. Determined to support infant-baptism, and despairing to find countenance in the New Testament, they fly to the old. Nor will the controversy cease till there is a better understanding among us of the *abrogation of the old Covenant*, of which you may see an ample and elaborate elucidation in Witsius's Œconomy; and a still more complete and judicious exposition in Dr. Gill's excellent chapter on that subject, in his Body of Divinity.

10. Mr. Scott, who wrote much in a single page, goes on to plead, "We should never have read as we do, of *households* being baptized, without any limitation or exceptions of this kind being intimated."

It is in vain to imagine that Luke might have added to his narrative, when he came to the word translated *households*, a N.B. 'In these households there were no infants—or the contrary.' If it be conceded that the term is ambiguous, then we say, "Woe to the hypothesis that rests upon an ambiguous word!" But in this case, not to urge that as now, so then, doubtless, there were many households without infants, it should never be forgotten that epithets and attributes are applied to all the households in question, which will not apply to infants. After all, if our brethren still insist upon it that there were infants in Lydia's household, for instance, and that they were baptized, we shall have the satisfaction of knowing that we act upon what is allowed to be written, while our brethren go further, and act upon that which they imagine to have been intended, but cannot prove.

11. Mr. Scott seems to trust securely to his chief argument: "In short, unless it can be proved that circumcision was not the sign or sacrament of regeneration, even as baptism now is, I cannot see how the argument can be answered."

What is this but judaizing in a Christian rite? Here we have a full disclosure of the fact, that in the judgment of this very eminent commentator, the main pillar, nay rather, the very foundation of Pædobaptism, is the Jewish circumcision. And there are many of our brethren who concur in this statement; but if they believed in the abrogation of the old Covenant, they would not continue to plead for the baptism of infants.

12. Finally;—Mr. Scott adds, "And all the common objections against infant-baptism, as administered to subjects incapable of the professions required, and the benefits intended, bear with equal force against infant-circumcision."

One great point of difference is here overlooked, which is, that infant-circumcision was commanded, but infant-baptism never was. I do not know any Baptist who would object to baptize any, or all the infants in his congregation, if he were only satisfied that he had a divine warrant for doing so.

13. "The conclusion thus drawn, rests not on this ground alone: collateral proof was not, and is not overlooked: but my idea always was, that not the *privilege* of the infant, but the *duty* of the parent, is the grand thing to be ascertained: and this clears away much extraneous matter from the argument."

Here the argument from the Abrahamic Covenant, which is merely analogical, is assumed, I suppose, to be *direct:* what the *collateral* proof is, Mr. Scott has not told us—and I cannot guess his meaning. In this sentence also, the Pædobaptist hypothesis carries us far away from Christian ground. An unbiassed reader of the New Testament would naturally think the grand thing to be ascertained was *his own duty*, and not that of his parents; and that duty he would see was connected with privileges of the highest order; but of these duties and privileges it may be said, all their beauty was obscured, and their very existence overlooked, by this venerable expositor, who saw through the medium of Church of England Pædobaptism.

14. Mr. Scott has added one short paragraph on the *mode* of baptism. "To the question of immersion, or sprinkling, or pouring, I never attached any great importance. Immersion is doubtless baptism: and so is sprinkling or pouring, according to my unvaried judgment. If a few texts seem to allude to baptism by figures taken from immersion, how many speak of the *baptism of the Holy Spirit*, under the idea of pouring out upon us!"

You know my sentiments on this head, from a small pamphlet which I published a few years ago, entitled "Baptismal Immersion defended by Christians of all Denominations." If Mr. Scott's view be just, he should have confined himself to *pouring*. As to the baptism of the Holy Spirit, I apprehend he is not correct. The truth is, the miraculous influence of the Spirit is spoken of with an allusion to pouring, and also to baptism or immersion; but it does not follow that these are synonymous terms. The sacred writers do not tell us that baptism and pouring are the same thing; if they had, the controversy would have been prevented. The conversion of a sinner is called a creation, and it is also called a resurrection. But we must not, on that account, maintain that creation and resurrection are synonymous terms. They present to us the same object in two views, which are perfectly distinct, though united.

I need not apologize to you for the freedom of these remarks. You are quite aware that the errors of great men must be noticed, because they have great influence. The late Mr. Scott will be a guide* to thousands both in and out of the establishment. No one feels a more profound reverence for his talents, his piety, his labours, and especially his writings. It would give me great concern if any one could point out in this letter a single line inconsistent with this profession.

I remain,

Yours affectionately in the gospel of Christ,

W. N.

Stepney, August 24, 1822.

* Of the influence which Mr. Scott had over the minds of his friends, the following anecdote is a proof. The Rev. John Mayor, Vicar of Shawbury, near Shrewsbury, says in a letter to the Editor, written since the death of Mr. Scott, "I paid my first visit to him the beginning of September, 1782, when greatly disturbed with scruples about baptizing the children of the openly profane. *I had my scruples removed by a single sentence.* Your father said, 'The right of children to baptism is not their parents' faith, but the profession of it, so far as to bring them to the ordinance!'"

DIALOGUE
ON SOCIAL PRAYER,

Between Duty and Excitement.

Duty. Good morning to you, Sir. Are you disposed for a walk? If you are, I will join you.

Excitement. I shall be glad of your company.

Duty. Mr. Excitement, I have been a good deal concerned at the little interest that is taken in our only recognized prayer-meeting: I mean that on the Sabbath evening.

Excitement. Many of our friends think two services sufficient, and consider it their duty to spend their evenings with their families.

Duty. I think *their* non-attendance justifiable; for I know of no more probable means of drawing the attention of children and servants to the consideration and love of religion, than by the father and master of a family, after the public services of the Sabbath, becoming the prophet and priest of it. But there are scores in our church and congregation, who are in the habit of attending *places of worship* in the evening, and yet desert *their own* place; and we are sorry, Mr. Excitement, to have missed you among the rest.

Excitement. Why, really, there are so little life and energy in our prayer-meetings, that any thing rather than devotional feeling is excited.

Duty. Excuse me if I ask, whether the withdrawment of your presence and assistance is calculated to add to, or to diminish the interest of these meetings.

Excitement. I am aware that by absenting myself, I not only do not render assistance, but, as far as I have influence, encourage the desertion of others; but our good minister, although excellent in his public exercises, does not infuse that spirit, nor excite that interest, which I enjoy where I now attend.

Duty. Mr. Excitement, what have we here? "*Lectures on Pneumatics.*" Shall we go in? I enjoy much in reading of and seeing experiments with the air pump.

Excitement. Let us go in. They are now using the pump. Here are two receivers. Each contains a bird. Out of *this* the air has been almost exhausted.

Duty. What a lifeless thing is this bird! he has no animation. I never saw a more uninteresting one. What a contrast between this and the other one—he is all life and animation. I could stand and admire him for half an hour.

Excitement. Mr. Duty, I thought you professed to know something of the nature and properties of the air pump. I wonder to hear you talk thus.

Duty. Why, this bird has got the *principle* of life in him as much as the other. Air, you know, is only a *means* of life.

Excitement. We had better go, Mr. Duty: your mode of reasoning is not very likely to gain you much credit.

Duty. I do myself think I should have acted more consistently, if, instead of finding fault with the bird, I had interested myself with the lecturer, to let him have a little more air. I'll make all the compensation I can. I'll go and solicit it. I'll overtake you.

Excitement. Well, Sir, you've soon caught me.

Duty. Yes, Sir. It only wanted an application. The bird is now as lively and as interesting

as the other. I have heard there is nothing in nature but may minister to our instruction. Is it far-fetched to imagine that we may see in this, an emblem of our church. Prayer has been called the breath of a Christian, the very atmosphere in which he lives. If the church breathe a free and pure atmosphere; if every member of it use his gift, and employ his energies, there will be life and animation: but let one community be drained of its animating principle, and let this, like a fresh stream of air, be infused into another community, and is it to be wondered at that the exhausted receiver is inimical to life, while the fresh-fed one cherishes it?

Excitement. This may be very true; but as long as I continue to unite with the members of Christ's body, I feel it right to go where I can be most profitted.

Duty. I am fully disposed to exercise towards all my fellow Christians the sympathy and goodwill which the simile you use implies; and whenever an opportunity occurs of uniting with them without sacrificing what I consider my duty to the society to which I belong, I cheerfully embrace it: but there are attitudes of the body which are by no means calculated to increase its vigour, or display its beauty. Let us suppose one Christian society to form the feet. These walk together because they are agreed: they run in the way of God's commandments. But let one of the hands unite with them, and it not only weakens the power to fight, and to wrestle, and to strive, but it does not in the least increase the ease, the usefulness, or the progress of the feet.

Excitement. Will you walk round the garden? The gate is open.

Duty. I have no objection. The church is compared to a garden.

Excitement. Let us go into the hothouse. I am very partial to hothouse plants.

Duty. I can't say that I am. I admire most to watch the progress of the sapling, planted by the waters, whose roots spread themselves out by the river; to see it constantly growing up in its place; not like the excited plant of the hothouse, that can only exist in the open air in the hours of day, and must be indebted to artificial influence at eventide and night. These may administer to beauty and ornament; but in all the qualifications of real usefulness and excellence, fall, I conceive, far short of those whose seed is in themselves, which, indebted only to their own sap, under the fostering influences of heaven, flourish, and grow, and thrive, and bring forth fruit, while they form pillars to support, and possess strength to resist.

Excitement. You appear to be an enemy to all stimulus in religion.

Duty. By no means. I only reverse your order. You plead for a stimulus to excite to the performance of obligations; I want the sense of obligation, independent of circumstances, to be so strong as to be itself a stimulus.

Excitement. Well, I cannot see that I do wrong in going where I find myself most stimulated to devotional feelings, and most profitted. If you can prove it my duty to act otherwise, I am open to conviction.

Duty. If you will bear with me, I will just state the reasons

for my opinion, and you must then draw your own conclusions.

1. In all voluntary societies, it is justly expected that the understood regulations of them, whether actually or virtually subscribed, are binding on their members; and that those members who, at stated meetings of such societies, absent themselves without sufficient excuse, are not considered to have the interest of those societies at heart, and especially when it is known that meetings of other societies of the same character, at which they are not expected to attend, are at the same time frequented by them.

2. I have not now any business with the time of these meetings. We are agreed as to the importance of meetings for prayer; and we believe, that owing to the demands of business, &c. no other evening would suit the majority so well as this. But I think if meetings for prayer are important at all, they are as social meetings of the church, embodying the united prayers of minister and people for the influence of the Holy Spirit, and other blessings, to rest upon that church in its individual and collective capacity. There are stated meetings for more general purposes, in which more general blessings may be sought.

3. If this is the design of social prayer meetings, these objects cannot be, or at least can be very imperfectly secured, when the members of any society disperse themselves among others, instead of uniting in their own. Would not the very design of family devotional exercises be nullified, if the respective members of it were to disperse themselves amongst other families, where they conceived the gift of the leader, or other circumstances, rendered the service more interesting? How would it sound, if your minister, at one of our social meetings, after presenting the united prayer of those present to the throne of mercy, that God would follow with his blessing the means of grace they had that day enjoyed, and would succeed the efforts of those heads of families who were endeavouring to cherish impressions that might that day have been made, unwilling to forget you, were to introduce a petition for you as "other sheep he has, but not in this fold?" Or suppose a request to be made by a sick or dying member of the church to his brethren, that prayer by them on his behalf might be offered; must those prayers be offered by the few on the supposition of the co-operation of the many; or shall a circular letter be sent to those who preside at other meetings you attend, to request their instruction to the friends who engage, to embody your petition on this head in their prayers?

4. Sincerely do I wish the universal prosperity of the kingdom of Christ; and I think the surest mode of extending its conquests is by keeping true to our ranks, and by each member of a church seeking the success, the reputation, and the strength of the society with which he is connected. The walls of Jerusalem would not have been so speedily and triumphantly built, had not each built over against his own house.

Excitement. I give you credit, Mr. Duty, for the motives of your conduct. I shall not fail to reconsider what you have said.

Duty. Allow me, in parting, to request your serious attention to these scriptures.

Acts xx. 36. Paul kneeled down and prayed with *them all.*

Acts ii. 42. They continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in *prayers*. Upon what principle is the latter singled out for disunited and disjointed efforts?

Romans xvi. 17. Mark them which cause *divisions*.

1 Cor. x. 32. Give none offence to the church of God.

1 Cor. xii. 25. That there should be no *schism* in the body, &c.

1 Cor. i. 10—12. That ye all speak the same thing, and that there be no *divisions*, &c.

Phil. i. 27. Stand fast in one spirit, with one mind, striving *together*, &c.

Heb. x. 25. Not forsaking the assembling of yourselves *together*.

James i. 22. Be ye *doers* of the word, and not *hearers* only.

Years when the Baptist Associations commenced.

1665. Midland.
1693. Western.*
1699. Northern.†
1764. Northamptonshire.
1769. Norfolk and Suffolk.
1778. Kent and Sussex.
1787. Yorkshire and Lancashire.
1792. Hants and Wilts.
1796. Essex.
1802. Oxfordshire.
1809. Shropshire.
1811. Bucks and Herts.
1812. Cornwall.
1812. Norfolk.
1814. Ely.‡
1815. Bedfordshire.
1816. Berkshire.
1822. North Devon.

J. B.

* Reorganized in 1733.

† Interrupted in 1750: revived in 1776.

‡ Baptist and Independent.

ANECDOTE.

ONE of the most lamentable "signs of the times" is a *partial* acquaintance with divine truth. Men have fixed their attention on this heavenly object; but instead of viewing her entirely, they dwell only on the part that first catches their eye. This so much excites their admiration, as to keep them from surveying the beauty and symmetry of her whole form. Many of the errors of the religious world have sprung, not from a determination to oppose the truth—not from an anxiety to oppose certain parties or individuals—but from neglecting to apply the mind to the different views given by the sacred writers of the same subject. To this may be attributed the opposition made to what I may for once be allowed to call *pure Calvinism*.

A minister, who was a stranger in the neighbourhood, being engaged many years ago to preach at an association, took an opportunity of stating and illustrating some peculiar sentiments which he held, and which he said were by some supposed to be derogatory from the doctrines of grace. His hearers, who prided themselves on their peculiar "soundness in the faith," were eager to express their gratitude to the preacher for his sermon, and to wish that Mr. Fuller, who had recently published his "Gospel worthy of all acceptation," could have been present to hear a complete refutation of his system. Guess, gentle reader, their surprise, when informed that the preacher himself was the very ANDREW FULLER of whose views they had formed so mistaken an idea.

B.

Obituary and Recent Deaths.

MISS MARY SHENSTON.

To the Editor of the Baptist Magazine.

My dear Mary, whose Obituary I enclose, was born September 29, 1804: she was, from a child, of an amiable disposition, and of a meek and quiet spirit; but of a delicate constitution.—For the last four years she had been greatly afflicted, and for the last four months was wholly confined, till gradually worn out by a consumption. She became a member of the church in Devonshire-square, and was baptized by Mr. Thomas, October 4, 1821, when in a very weak and languishing state. His ministry was greatly blessed to her, but more particularly his kind and frequent visits (which I feel compelled thus gratefully and publicly to acknowledge). It has been thought by our friends that some account of her will be useful, especially to the young. The enclosed papers contain some extracts* from the diary of the deceased, and a letter written to him by my now only surviving daughter. These were read by Mr. Thomas after a funeral sermon, from Psalm cxix. 174, preached at Devonshire-square, July 14. It is probable further extracts from the diary and poetical writings may be laid before the public by her sister.

J. B. Shenston.

244, *Shoreditch*,
Aug. 10, 1822.

[The following letter to her Minister will show the state of her mind at the time it was written, about two months before her death.]

Wednesday, May 1, 1822.

"Dear Sir,

"I beg leave, once more, to address to you a few lines, to express my gratitude for your kindness in visiting me so frequently during the last few weeks of my illness, and to inform you of the state of my mind under present circumstances.

"Dr. Babington saw me last Monday, and gave it as his opinion that my disorder is decidedly consumption. O my dear Sir, till then, I was not aware *how soon* I must pass through the valley of the shadow of death; but the remarks you made during your last visit have proved to me a source of great consolation. Yes, I rejoice in the idea that the Saviour was made partaker of flesh and blood, and, through death, destroyed him that had the power of death, &c.

"I am thankful that I feel resigned to the will of God, and cordially approve of every afflictive dispensation of His providence towards me as *wise* and *good*.

'His strokes are fewer than my crimes,
And lighter than my guilt.'

"I feel sensibly that I am a sinner, and it is only from the finished work of the Redeemer that I derive any hope. I have committed my soul into the hands of Jesus, and I know in whom I have believed, and feel persuaded that He will keep what I have committed unto him until that day; and when my weakness prevents the fervent exercise of prayer, I can

'Lift up my eyes to the heav'nly seats,
Where my Redeemer stays;
Kind intercessor, there He sits,
And loves, and pleads, and prays.'

"I could write much more, but I am too weak and faint; I am only able to thank you, Sir, for your kindness, and to acknowledge the pleasure and profit I have derived from your ministry.

"May I and my dear friends finally unite in ascribing *praises* to Him that has loved us, and washed us from our sins in His own blood: unto Him be the glory for evermore. Amen." Mary Shenston.

* The extracts from the Diary, though highly interesting, want of room prevents us from inserting. Ed.

Her sister adds in a postscript,

"The dear lamented deceased sat up in bed, supported by pillows, to write the above. S. S."

She repeatedly expressed much delight at the frequent visits of her pastor, emphatically calling them her "Sabbaths," alluding to her detention from public ordinances. To be a member of a Christian church she esteemed a great privilege, and thought the peace of mind she enjoyed was owing to the prayers of her pastor and of her kind friends.

She expressed, that as she drew nearer the eternal world, her happiness increased; and this is more worthy of remark, because she naturally felt *a fear of death.*

Towards the latter end of her illness, as her sufferings increased, she became more anxious for dissolution; but still her submission to the will of God was predominant, nor did any around her ever witness any signs of impatience, or hear one murmuring sentence escape her lips.

June 27, 1822, *five days before her departure.*

In the course of the day it was remarked, that "death was an enemy." "Yes," she replied, "but he is a *conquered* enemy."

Speaking of the humbling views she had of herself, as a sinner, and the all sufficiency of Christ as a Saviour, she said, she perceived the truth of those lines,

"The more thy glories strike mine eyes,
The humbler I shall lie."

At another time, her mother said, "Dear saint, you will soon be freed from these sufferings, and be with Christ in glory." "Speak not of me as *a saint*," she replied, "Christ is only precious to me as *a sinner*;" repeating, (as she had done at other times,)

"A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus, and my all."

Friday, June 28.—After paroxysms of suffering, being asked if she still continued happy, she replied, "Yes, I have great peace; and when enabled to lift up my heart in prayer, I have joy, so that I experience joy and peace in believing."

Saturday, 29.—Her mother having been much affected by a fresh proof of her sufferings, went to her bedside, and said that she was now enabled to resign her into the hands of God; and that she hoped, before another day had passed, she would enter upon an *eternal sabbath* of rest. She instantly exclaimed in a loud tone, "Amen! how great is the mercy of God in bringing you to submit to his will!"

Lord's-day, 30.—She remarked, it was *the sabbath.* Her mother said, "Yes, my dear, I expected before this time you would have been casting your crown at the feet of Jesus; but even now, before the close of this night you may enter on an *eternal sabbath.* She replied, "My prayer is, Come, Lord Jesus, come quickly; but is it not a large request for *a sinner* like me, to say, Come Lord Jesus! and yet I *can* say it, but not one moment sooner than he pleases. During my whole illness, I have been enabled to say, Not my will, but thine be done. If I should go from sleep to Jesus how pleasant it would be; but if it is his will to exercise me with racking pain, *then* to go from suffering to glory, O how great the transition!"

Her desire was, that in either case she might enjoy a calm, previous to the immediate departure of the soul. "O!" she exclaimed, "I would not wish to return to this world, if I were assured of the possession of health, riches, and honours, and that I should be raised to the highest possible station for mortals on earth; I would rather lie here, and suffer for weeks, for months, yes, for years, enjoying the presence of God." She then exclaimed,

"Ye palaces, sceptres, and crowns,
Your pride with disdain I survey;
Your pomps are but shadows and sounds,
And pass, * * * * *"

Exhausted, she said, "I can say no more."

Monday, July 1.—Several times she exclaimed, "He will come, He

will not tarry." "O! I long to be with Jesus, but his time is the best; not my will, but thine be done."

In the evening she said, "Mamma, you seem very ill, I shall be glad to be released for your sake;" again repeating, "He will come, He will not tarry."

"Just in the last distressing hour,
The Lord displays deliv'ring pow'r:
The mount of danger is the place,
Where we shall see surprising grace."

During the remainder of the evening she was almost constantly in prayer, and appeared very peaceful.

Death was now making rapid advances. After some severe pangs she enquired, "What is it, mamma, is it death?" It was answered in the affirmative, and added, "You will soon be in glory, casting your crown at the feet of Jesus." Though almost suffocated with phlegm, she *calmly* replied, "*O yes!*"

About half an hour before her dissolution, she was asked, "Is Jesus still precious?" she replied with considerable animation, "O Yes! Yes!" but do not talk much, he is *very*, VERY"——She immediately lifted up her hands in prayer, which terminated in a struggle. Then placing both hands in those of her dear parent, she looked at her with a smile of affection, and said, "O! my mamma." A short struggle ensued, after which she laid her head placidly on the pillow as if fallen asleep, her countenance assuming a most agreeable smile, and her breath becoming imperceptibly shorter and shorter, until her mortal life expired, and her disembodied spirit rose to glory, about four o'clock on Tuesday morning, July 2, 1822, aged seventeen years and nine months.

Extracts from a Letter sent to the Rev. T. Thomas by Miss S. Shenston.

HONOURED SIR,

You will perceive the accompanying papers contain the dying expressions of my beloved sister.

* * * * * * *

It may be necessary to add, that from the 15th of June my dear sister's suffering became extraordinarily acute, but it pleased God to afford her an uniform peace and joy in believing, which in some moments of perfect sensibility increased to a holy rapture. On the 16th of June she exclaimed, in the midst of convulsive agonies, "Praise Him! Praise Him! Glory! Glory!" It would be vain to attempt to express the patience and fortitude she manifested during her protracted illness, but it was the consolations of the gospel that afforded her perpetual support.

Those who knew the even tenor of her life and conversation will not be surprised at the tranquillity of her last moments. She told her mamma a short time previous to her dissolution, that she might say the last twelve months had been a life of prayer—that she had frequently stolen away from the parlour for purposes of devotion. In her a natural placidity of temper was matured by pious principles, and those principles were refined in the furnace of affliction. There was no elaborate display of superior piety, no affectation of what she did not possess; she was, as she appeared to be, the humble, sincere, and devoted disciple of the risen Saviour.

Well! she has passed the swellings of Jordan, she has gained the happy shore—she has entered the mansions of the blessed; where I have no doubt her happy spirit participates in perfect peace and purity. She has quitted the sorrows, the agonies, the pangs of mortality,—for the sublime glories of immortality; the contracted society of a few beloved friends, for the high intellectual entertainments of the invisible world!

But alas! alas! notwithstanding the superior illumination of divine revelation, so wavering is our faith, so feeble our conceptions of a future existence—so strong an influence have sensible objects over our spirits—so powerful are our present associations, that the separation Death effects, even where there exist the most lively hopes, is "an awful and confounding event." It is a painful dissolution of the tenderest ties of affection, the most fondly-cherished, the most endearing hopes! But it is

our consolation whilst we perceive "only evil" in it, that the supreme Disposer of events eminently designs it for good. He has declared that "all things shall work together for good." O! when with immortal eyes we shall view the unbroken links of the mysterious chain of Providence, how will our souls expand with sublime admiration!

* * * * * * * *

When I first sat down to write this epistle, I intended it should be very short; but notwithstanding I have so far extended it, I cannot permit myself to bring it to a close, without expressing the sense of obligation I feel for your kindness towards my dear sister deceased. Indeed the dear sufferer esteemed an interest in your prayers, and your frequent visits, as no inferior privileges! A few days before her dissolution she said, "Give my kind love to Mr. Thomas, and tell him from me, that his visits have afforded me much comfort; and though I cannot, repay him, God will reward his work and labour of love."

* * * * * * * *

MRS. ELIZABETH PHILLIPS.

Mrs. Elizabeth Phillips was born in Lincolnshire, December 3, 1752, and, at an early period, was brought under serious impressions among the followers of Mr. Wesley. But, becoming afterwards a hearer of Mr. Whitefield, she united with the society under his direction. In 1781 she was baptized, and became a member of the church, then meeting in Grafton-street, under the care of the Rev. J. Martin. Of this Christian community her husband, Mr. George Phillips of Oxford-street, was many years a valuable member; and, for the last few years of his life, a useful deacon. He was rather suddenly removed from the church militant to the church triumphant, September, 1813: and, did we not hope to receive a more enlarged notice of this excellent man from an able hand, we should be induced to avail ourselves of this opportunity to introduce such information concerning him as we at present possess.—Some time since Mrs. Phillips went to reside with one of her sons, at Hanley in Staffordshire, where, having by a fall sustained a serious injury, she departed from this state of conflict early in July last.—The following account of her last moments is taken from a letter written by a very near relative to his brother in London.

"*Hanley, July* 22, 1822.

"I never more regretted my want of memory than on the present occasion, while sitting down to communicate the dying testimony of our departed mother. The kind friends who assisted me in paying the last attentions to her, can but imperfectly recollect the many striking sayings that escaped her lips; but all unite in admiring her patience, resignation, and confidence; and the spirit of thankfulness she manifested during the few days her illness lasted. On Lord's-day evening (referring to her affliction) she calmly said it was the messenger she had long expected and desired. During the short time I was in the room on Monday, she took my hand and said, "What a dreadful thing it would be to have neglected religion to a dying hour! What a mercy to have a mind stayed upon God in my present state." I expressed my wish that the Lord would still spare her to bless her family; but she interrupted me, saying, "Don't pray for it—I long to depart." In the evening she was more free from pain, and requested me to read the 17th of John, which was the last chapter that she herself read to our dear father before his death.—On Tuesday morning she spake decidedly as to this proving her last illness, but expressed her entire resignation to the divine will, concluding, "To be with Christ is far better." Mrs. A. called, and sat some time, silently affected with her pain, and then said to her, "Well; God has been your Guide for a long time, your Support from very early days to the present moment, and he does not desert you now!" "He does not," she replied; "I hope he will grant me patience to bear all his will; not my will, but thine be

done." On the evening Mrs. B. and her daughter came in, to whom she said, "I am in dreadful pain." On Mrs. B. asking her the state of her mind in prospect of dissolution, she said, "I am quite easy as to whether the Lord see fit to spare me, or dismiss me soon." On being reminded what a mercy it was she had so good a hope, she calmly and firmly replied, "I have been living some time expecting death." She then took Miss B.'s hand, and said, "My dear child, do not delay to seek the Lord: remember your Creator in the days of your youth—let him be your God and guide—he is faithful, who hath promised." She was asked, after a short sleep and awaking, if Christ were precious to her. She replied, "Yes, O yes." The hymn was then read, "Jesus, I love thy charming name!" which seemed to give her much pleasure: and on hearing the lines,

"Yes, thou art precious to my soul,
My transport and my trust!"

she with great energy said, "*Yes! Yes! He is!*" She seemed now quite elevated; "I am indebted to distinguishing grace alone," she said, "for what I now feel. I love those words,

'Jesus sought me, when a stranger,
Wandering from the fold of God:
He to rescue me from danger,
Interpos'd his precious blood.'"

Till very late she repeated to me and others very many passages of scripture, making interesting remarks upon them all; particularly Isaiah xli. 10. I left her on Tuesday night, quite "joyful in her pains." On Wednesday her sufferings continued unabated, which induced those about her to check her inclination to talk. Mrs. K. was with her most of the day, and wondered that amidst such pains she should enjoy such a heavenly frame of mind. She spoke of the greatness of her bodily sufferings; but on its being said to her, "Strength shall be equal to thy day," she took up the words with strong emphasis, and said,

'I rejoice in deep distress,
Leaning on all-sufficient grace."

After a long silence she said to Mrs. K. "It is nearly nine years since my dear husband suffered the last struggle; do you look forward to the article of death with fear?" Mrs. K. acknowledged she did. She replied, "We know not what the agony of death is;"—then, as if checking her fears, she repeated, "Fear not, for I have redeemed thee; when thou passest through the waters they shall not overflow thee. O what a mercy I have now a God to go to:

'In every trouble, sharp and strong,
My soul to Jesus flies!'"

She spoke of her assurance that death was near, expressing her deep sense of sinfulness and unworthiness, at the same time repeating these lines,

"A guilty, weak, and helpless worm,
On thy kind arms I fall;
Lord, be my strength and righteousness,
My Jesus, and my all!"

She desired the third chapter of Ephesians to be read, and made many observations upon it, repeating with peculiar emphasis, "the love of Christ which passeth knowledge." She dozed during the night, but was often awaked with pain. On Thursday morning she said, "My sleep does not refresh me at all;" and then began to repeat that hymn,

"Jesus, lover of my soul,
Let me to thy bosom fly."

During this day, for a short time, she spoke of some temporal affairs, but checked herself, saying,

"Call me away from flesh and sense:
One sov'reign word can draw me thence."

The whole day her mind was happy, stayed upon Christ. It was quite an alleviation to those who witnessed her sufferings, to see her holy resignation to the will of God. Towards the evening she became much worse. On Dr. D. coming into the room, she asked him if her fever was not much increased; to which he replied in the negative. "Then what do I feel?" she said, "it must be death." Immediately turning to the servant, who was in

the room, addressed her, "Do not leave repentance to a dying hour; what could I now do if I had!" Mrs. B. said to her, "You have no fears yourself." "I have not a doubt," she replied; "I will trust and not be afraid." A short time after, an old servant, who had married away, came into the room: she took her hand, and emphatically said, "Betty, seek the Lord—seek him while he may be found—call upon him while he is near." Every effort of this kind tried her very much; but she would speak a faithful word to every one about her, of whose religion she doubted. One person entering the room, she exhorted him with great earnestness for a long time to mind religion, to use no delay, to search the scriptures, to be decided for God. This effort quite exhausted her, and she did not recover for some time. She now changed rapidly; but, through Divine goodness, her pain quite left her, and, if possible, her mind became more tranquil and assured. Conscious that death was approaching, she more earnestly desired her dismission. "I long," she said, "to embrace my beloved Saviour! —Come, Lord Jesus, come quickly! Why, O why, are thy chariot wheels so long in coming?"

On Thursday night she slept a great deal, but was evidently worse. On Friday morning, the Doctor ordered some wine to be administered; on receiving it she expressed her expectation of soon drinking wine in the kingdom of God. She now spoke with great difficulty, but was evidently much engaged in prayer; occasionally we could hear her ejaculations. She often said, "God, my supporter and my hope;" and, "I will trust, and not be afraid." She still seemed to enjoy every passage of scripture and short hymn that was repeated; and once, after several passages had been mentioned together, she said, "Go on." She frequently clasped her hands and shut her eyes: we saw her lips move, but God only heard her words. On Friday night, pressing Mrs. A.'s hand, she said, "Now, it is almost done,—I shall soon have what I have long desired—I shall soon see my dear Jesus." The last words she said to me were in answer to my inquiry if she was still composed and happy. She faintly said, "O yes! through mercy;" and in a few hours her happy spirit fled.

Thus terminated a life of daily walking with God; and during her last affliction not a cloud was permitted to darken her mind: her constant language was that of unshaken confidence, patient resignation, and pleasing anticipation of eternal glory. The Lord show the same mercy in life and in death to her seed! Let us live the life of the righteous, and we shall die the death of the righteous! and may our last end be like hers!

Mr. Simpson, a Baptist minister of Huntingdonshire, being on a visit at Hanley, gave the address at the grave; and delivered the funeral discourse from Gen. xlix. 18. The event was also referred to in a discourse delivered at Keppel-street, London, (where Mrs. Phillips had stood an honourable member nearly forty years,) from Numb. xxiii. 10.

DIED suddenly in his library, about Sept. 12, the Rev. Mr. Knight of Yelvertoft, Northamptonshire, a very respectable Independent minister.

Review.

The Life of the Rev. Thomas Scott, Rector of Aston Sandford, Bucks; including a Narrative drawn up by himself, and copious Extracts from his Letters. By John Scott, A.M. Vicar of North Ferriby, and Minister of St. Mary's, Hull. Seeley, 169, Fleet-street.

IT was a wonderful display of the sovereignty and wisdom of Divine

Providence, when David was taken from the "sheep-cote" to rule over Israel. It is little less so to find, as in these Memoirs, a man who, till he was twenty-six years of age, was employed in following his father's sheep, becoming one of the most able theologians, both as a controversialist and as a commentator, that the present age has produced.

The work before us, written with considerable ability by the eldest son of the subject of the Memoirs, is divided into eighteen chapters, with the following titles:

"Including the first sixteen years of his life.—From his apprenticeship to his ordination.—From his ordination to his marriage.—The great change in his religious views.—Period at Weston Underwood till the publication of the 'Force of Truth.'—Letters belonging to the period of the preceding chapter.—From the first proposal of the curacy at Olney to the close of his ministry there.—Correspondence during the period of the preceding chapter.—From the close of his ministry at Olney, to the commencement of his Commentary.—His Commentary on the Scriptures.—Death of Mrs. Scott.—Additional particulars from the time of finishing his Commentary to the eve of his removal from London.—Letters belonging to the period of the preceding chapter.—From his accepting the living of Aston to the final disposing of his Commentary.—Letters belonging to the period of the preceding chapter.—From the final disposal of his Commentary till his last illness.—His last illness and death.—His character—habits.—Sentiments on Education.—His works—his theology.—Conclusion."

The former part of Mr. Scott's Life partakes almost of what might be called the "romantic:" it is so full of incident and strange events. One of these relates to the period when he "threw aside his shepherd's frock," and put on his "clerical clothes." Of a Memoir written by himself, and left by him in manuscript, the writer of the Life has made great use.

"One circumstance, very trivial in itself, was so important in its consequences, that I am not willing to have it passed over. At the sheep-shearing which followed my disgraceful return from Alford in 1762, a small ewe-lamb, marked with a black spot on the side in rather a peculiar manner, attracted my notice; and my father being probably in high good humour on the occasion, gave it me; and though kept among his sheep, it was branded as mine. Though I was always nearly moneyless, and never possessed a guinea in my life till I was about twenty years old, I never yielded to the temptation of selling any of the lambs that this ewe brought me; so that by management, by exchanging male lambs for young ewes, notwithstanding the loss of nine of my little flock in one year by the rot, I possessed sixty-eight sheep, besides lambs, when I attempted to obtain orders. These, after many objections, my father purchased for sixty-eight pounds: and this constituted the whole of my fortune. I had not a friend in the world who offered to advance me five pounds in my exigency; and I verily believe that if the success or failure of my application had depended upon it, no one would have been found able and willing to advance money sufficient for my expenses. When my father had granted his consent I had no expectation, and perhaps after all the vexation which my ill behaviour had caused him, I had no fair reason to expect that he would give any thing further. But with this sixty-eight pounds I bought needful books; boarded myself for some time at Boston; procured suitable clothes, paid all travelling expenses, and those attending my ordination; and entered on my curacy possessed of twenty guineas; a sum which, at that time, was indeed to me considerable. On such trivial incidents do the most important events depend; without this lamb, and the sheep which in this way I acquired, as far as I can see, my whole plan of entering into holy orders must have failed." P. 46, 47.

The revolution which took place in the mind of Mr. Scott a few years after his ordination, as to his theological sentiments, is a proof of what the mighty operation of the Spirit of God, by the "force of truth," can effect upon the human mind. To see a vain, conceited, stubborn Socinian—"righteous in his own eyes, and despising others," "leaning to his own understanding," and rejecting the doctrines of the gospel,—brought as an humble penitent to the foot of the cross, hoping alone

in the atonement of Christ; and to find the card-playing clergyman become the devotional, self-denying pastor, "preaching the word in season and out of season;" are indeed a demonstrative evidence that the weapons of the gospel are mighty through God to pull down strong holds and vain imaginations, and to bring down the thoughts of the heart into captivity to the obedience of Christ.

The perusal of this work has confirmed the ideas we had previously formed of Mr. Scott, as a character of uncommon excellence: he was, what Paul called Timothy, "a man of God;"—"not seeking his own things, but the things of Jesus Christ;"—an honest man, spiritualized and sanctified by an abundant supply of the Spirit of Christ;—such a minister, as his favourite Bunyan describes. "having eyes lifted up to heaven, the best of books in his hand, and the world behind his back." His whole character is developed, and the principles and dispositions by which it was formed are discovered, in the following extract of a letter to his sister, Mrs. Webster, dated October 15, 1775, when, soon after the commencement of his ministry, he entertained very serious doubts as to the lawfulness of subscription to every thing contained in the Book of Common Prayer.

"My conscience must be my judge in this world, and my Saviour in the next; and to them I appeal for the rectitude of my intentions. But even were I to be put to the trial of losing all my worldly goods, let me ask you, would you have me follow the example of the young man in the gospel, who, sorrowing, left Christ rather than part with his large possessions? What think you of what our Lord says, *But seek ye* FIRST *the Kingdom of God, and his righteousness,* and all other things shall be added unto you? Dare you believe this promise, or not? I DARE: and will act accordingly, by God's assistance. As to what you argue of my family, &c. I will take every honest precaution to provide for them: and I dare confidently submit the event to God, without once distrusting his veracity and goodness. Nor will I ever violate my conscience to provide for my family: at least I hope I never shall. Without preferment I may live, and live comfortably and happily; but without a clear conscience, I cannot."

The whole conduct of Mr. Scott through life, though in our opinion it was sometimes erroneous, yet we doubt not was formed upon this purely Christian model: "*Herein* do I exercise myself, to have always a conscience void of offence toward God, and toward men." Having adopted such a standard, so completely at variance with the maxims of the world, it was not to be expected he would obtain "preferment;" nor that he would pass through life without many trials and difficulties; it is pleasing, however, that he not only "lived," but "lived comfortably;" and that his honest attempts to provide for his family were so remarkably succeeded. It is the lot but of few fathers to leave a family so respectable and pious, so united and happy, so large and useful, as did the late Mr. Scott. One cannot help exclaiming with David, "O taste and see that the Lord is good: blessed is the man that trusteth in him."

The remarks of the respectable Editor on this part of the Memoirs, are so appropriate, and at the same time will present so fair a specimen of the sentiments, spirit, and talents of the writer, that they are transcribed:

"All this appears to me to present as fine an exhibition, in proportion to the stage on which it was passing, as can, perhaps, be pointed out since the days of Luther, of a man resolutely taking the right side in a severe case of that conflict, which is continually, in one form or other, carrying on in the world, between conscience and present interest; and in which so few are proof against the various assaults that temptation makes upon them. These letters demonstrate that, though the writer was yet far from having obtained just views of Christian doctrines, even of those doctrines which are most essential to the formation of the Christian spirit and character, he yet had received that great principle of 'obedience unto the faith,' which was sure, under the Divine blessing, ultimately to bring him right; to lead him to the reception of every truth, and

to submission to every duty, as they might be successively brought home to his conviction. Indeed, almost all the great lineaments of my father's subsequent character are here presented to us in embryo, or indeed in a stage of considerable developement: his decision and boldness—his inflexible integrity—his acknowledgment of God in all his ways—his firm faith in his word and his Providence—his superiority to the world—his exalted views which the service of Christ requires of us, especially in the sacred ministry; — views, be it observed, which however familiar they may be to any of us, open upon him with all the air and impressiveness of a new discovery. Let a few sentences be recalled to the reader's notice: —' It has pleased Providence that by means of those very studies, on which I founded my hopes of advancement, I have arrived at what is totally incompatible with it. The supreme Director has turned it into an insurmountable obstacle.—This is the far better side of the question' —namely poverty, contempt, censure with a good conscience.—' I have chosen this side, and hope by God's assistance to persevere therein.—I will never violate my conscience to provide for my family,' &c. &c."

We do not mean to be turned aside from considering the excellencies of Mr. Scott's character, and the utility of his labours, by the *reasons* which are assigned by him for having continued a Pædobaptist after having seriously investigated the subject of Christian Baptism. He says,

"I was no less time than three-quarters of a year engaged in this investigation, before I came to a conclusion; but I was then so fully satisfied that the infant children of believers, and of all who make a credible profession of faith, are the proper subjects of baptism, that I have never since been much troubled about it."

The state of Mr. Scott's mind was not the most favourable towards the Baptists, notwithstanding his intimacy with some of our ministers, and his affection towards them. In the year 1784, writing to the Rev. G. Moore, a Scotch minister, he remarks, P. 206:

"In my own judgment, after, I hope, much serious and impartial consideration, I am a moderate Episcopalian, and a Pædobaptist; but am entirely willing my brethren should be, some Presbyterians and some Independents, and *not extremely unwilling* that some should be Baptists!"

It was doubtless this want of perfect cordiality towards the Baptists that led Mr. Scott to speak of some of his people having left him to be "lulled to sleep by immersion." So also when he mentions the death of Mr. Fuller, and the great loss the Baptist Mission would sustain thereby, he says, "A little less eagerness about adult baptism in a secretary, would compensate something!" These instances of a want of perfect cordiality towards the Baptists would, perhaps, in most other persons have been unnoticed by us. "Had it been an enemy:"—"but it was thou!"

It was while in an unsettled state of mind respecting many things in the established church, that Mr. Scott engaged in what he has denominated "irregular preaching:" by which is meant that though a clergyman episcopally ordained, whilst fulfilling his Lord's commission, "Preach the gospel to every creature;" he yet "preached frequently (though always on a week-day,) in houses and other private dwellings, commonly to numerous congregations," &c.

It is not for us to prove that these engagements were *regular* when measured by a human standard, or as having been consistent with the "clerical character," or "with the engagements which are made in order to obtain such a character;" but surely there was no discrepancy between such *itinerant* labours, and those which are so much commended and recommended in Mr. Scott's Commentary on 2 Chron. xvii. with the exception, that he was not perhaps employed by "those who were in authority" for engaging in such labours! But then he felt conscious that he was influenced by "zeal for the honour of Christ, and love to souls," and he "had abundant proof that his irregular exertions were attended with much success." One cannot help regretting that ever manacles were forged for mind, espe-

cially that a Sampson should be contented to wear them! But "no man," be he ever so great, or ever so good, "can serve two masters!"

"Gradually, however," says he, "I became more sensible of the inconsistency and impropriety of attempting to unite things in themselves discordant, and more attached to the established church: so that, after I had been a few years in London, I refused to preach irregularly, except as once in the year I consented to exchange pulpits with Mr. Hill of Surrey Chapel, that being the stipulated condition of his preaching a charity sermon at the Lock Hospital: and when I took my present living [Aston] (before which I could not be said, after I came to London, to have any thing directly from the church,) I immediately refused to do this also, and determined no more to deviate from regularity." P. 106—108.

But if the reasonings of the worthy man, as they appear to us, were so inconclusive as it respects "irregular preaching," what are we to say respecting his advice, in the year 1819, "to a Clergyman, the vicar of a large and important parish," on the subject of encouraging *prayer meetings* among the serious people of his flock: this too presents the scene of a giant in chains!

A few extracts only from this painful letter, can be given, on account of the confined limits of our review.

"When curate of Olney, I, as it were, inherited a prayer-meeting [from the late Rev. John Newton] conducted on the same plan, but not so wild and extravagant as the prayer-meetings in your parish are: but I soon found it needful or advisable to withdraw, and to leave the persons who conducted it to themselves; neither opposing nor countenancing it. Most of them became dissenters, some dissenting ministers. Since that time I have never had any opening for any thing of the kind: but I used to advise my people, when they visited one another, or were visited by relations from other places, or met on any occasion, that one of them should read a chapter, and that the same person, or some other, should pray particularly with the company, and for their neighbours, the sick, their minister, and ministers in general, and missionaries, and the enlargement, purity, and peace of the church; but not to attempt other prayer meetings. This plan seemed to answer every needful purpose: and often, when I visited the sick, or went to a distant place, a number would collect around me: and I gave appropriate counsel and prayed with them. In this village [Aston] the whole population does not much exceed seventy persons, my own family included. What a contrast to your parish! I expound in my kitchen to such as attend on a Sunday evening, and pray with them: and in winter on the week-day evening. But we have no praying-men or praying-women, (I mean in public,) either to help or hinder us. In a neighbouring village, there are prayer-meetings, at which some of my congregation attend and assist: but I take no part in respect of them.

"In general, I am apt to think it very difficult for a minister in the establishment to form or conduct prayer-meetings in such a manner as that the aggregate good shall not be counterbalanced, or even overbalanced, by positive evil. But men of far greater experience, and capacity of judging, have thought otherwise; among whom I especially look up to Mr. Walker of Truro, whose regulations I thought very judicious. But I am also, I fear, prejudiced; as the evils which arose from those at Olney induced such an association of ideas in my mind, as probably never can be dissolved. Two or three effects were undeniable. 1. They proved *hotbeds*, on which superficial and discreditable preachers were raised up; who going forth on the Lord's-day to the neighbouring parishes intercepted those who used to hear Mr. Newton. 2. Men were called to pray in public, whose conduct afterwards brought a deep disgrace upon the gospel. 3. They produce a captious, criticising, self-wise spirit, so that Mr. Newton himself could seldom please them. These things had no small effect in leading him to leave Olney. 4. They rendered the people so contemptuously indifferent to the worship of God at the church, and indeed many of them to any public worship in which they did not take a part, that I never before or since witnessed any thing like it: and this was *one* of my secret reasons for leaving Olney.

"As what I have written seems to go far towards a negative answer to your first question, it will be needless

to give any opinion on the modifications of such institutions. In general, if any are explicitly countenanced by the clergyman, they should exactly conform to such regulations as he shall deem expedient: or, if he attend, none should officiate except himself, or some clerical friend or assistant: for it must destroy all ministerial authority and influence, for him to be present, while one of his flock, a layman, is the mouth of God to the company, or of the company in addressing God. It is also an irregularity which cannot be justified to our diocesans or others.

"If prayer-meetings cannot be thus conducted, under the countenance of the clergyman, it appears to me that he had better leave them, and those concerned in them, to take their course, neither directly supporting nor opposing them; but endeavouring to inculcate those general principles, which may silently operate to regulate and purify them; and using his influence with the more teachable and manageable of those concerned, in private admonitions, counsels, and cautions, nearly in the manner which you describe. In the mean time he must lay his account with being less *popular* than those who more humour the people, and give them more importance among their brethren; which is one grand advantage that dissenters of every kind have over pious clergymen," &c. P. 494—497.

A reconciling of a prayer-meeting in a private house, or in the church, with the duties of a *parish minister*, is not our business; but surely there is no inconsistency between such meetings and the apostolic exhortation, "Praying always with *all prayer*, and supplication in the Spirit," &c. &c.: nor can we see wherein they differ from that which was held by the church of God in a private house, on account of Peter when he was in prison. Mr. Scott supposed he had seen bad consequences resulting from the practice at Olney. But even admitting that those meetings for social prayer could have produced all the painful things to himself which he mentions, he did not generally argue the illegality of a measure from the abuses to which it may be exposed. Even episcopal ordination, and the apostolic liturgy of the church of England, may have been the occasion of abuses; but Mr. Scott would not from thence have concluded the unlawfulness of the one or the other.

With these abatements, and some few besides, the volume contains much valuable and excellent matter on a great variety of subjects. The history of Mr. Scott's great work, his Commentary upon the whole Bible, is a remarkable display of Divine Providence. His whole life furnishes another practical commentary upon the Apostle's declaration, "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence; that, according as it is written, He that glorieth, let him glory in the Lord." 1 Cor. i. 27, 28, 29, 31.

Before we take leave of the Editor, we respectfully urge him to reconsider the following paragraph before he publishes another edition of his work: we do this because we are sure his statement is incorrect. The *character* of the minister to whom it refers, and the *respect* with which he was always treated by the late Rector of *Aston*, notwithstanding he was pastor of a Baptist church in the neighbourhood, are the reasons we now offer for the correctness of our assertion, and the earnestness of our request.

"Upon the whole, my father found Aston a more encouraging situation than any other in which he had been placed since he quitted the curacy of Ravenstone. In bad weather, indeed, the state of the roads was such, that a great number of his hearers were unable to reach the church; and on various accounts the congregation fluctuated from time to time, *especially after the opening of a Baptist Meeting in the neighbourhood, to which no small pains were taken to draw all persons who manifested any religious seriousness; and which was, in consequence, a source of considerable obstruction to him.*" P. 381, 382.

We are in some measure aware of the very difficult and delicate task

which the writer had to execute, and rejoice that on the whole he has performed it with such integrity and impartiality. We trust the interests of evangelical truth, and of pure and undefiled religion, will be essentially promoted by his labours. At the same time we cannot but regret that he did not exercise his discretion in suppressing some things which he has published, as we are of opinion he has needlessly exposed the failings of his late excellent father, in making him appear as having sacrificed the consistency of his character as a *Christian* in supporting that of a *Churchman*. Who can ever believe that the pure influence of Christian feeling would have led such a pious man as the late Mr. Scott was, to have considered himself degraded, by being present while a layman was the mouth of the company in addressing God? and because it could not be justified to his Diocesan! On another occasion, the writer of his Life exclaims, respecting his father's sentiments and conduct, "Surely there is something in them which bespeaks even the *Christian* hero!" We wish nothing of a contrary description had been published, as we doubt not the writer will unite with us in cordially subscribing to the sentiment of the poet, "A *Christian* is the highest style of man."

The Youth's Evangelical Library.—Selections from the Works of Isaac Watts, D.D. To which is prefixed a brief Sketch of his Life, with a Portrait.—Selections from the Works of William Cowper, Esq. To which is prefixed a brief Sketch of his Life, with a Frontispiece. Holdsworth. 18mo. Pp. 108.

It is not probable that any of our readers are unacquainted with the works of these learned, evangelical, and amiable poets: it will therefore be sufficient to announce the publication of these extracts, which are judiciously made, and admirably adapted for the "Youth's Evangelical Library."

No parent need be afraid to put this little volume into the hands of his children. It is a cabinet of choice treasures: a store of sweet and wholesome food: "apples of gold in *caskets* of silver."

There are upwards of one hundred of Dr. Watts's poetical effusions; and more than one hundred and thirty of Mr. Cowper's, with several extracts from his most pious letters.

The short Accounts of the Lives of these estimable men and pious authors are well written, and present the reader with proof of Solomon's remark, that "the righteous," whatever station in life he may fill, and whatever his favourite pursuits may be, "is more excellent than his neighbour."

Persons fond of the works of Watts and Cowper will find this little book a suitable pocket companion to refresh their memories, and edify their hearts, "while sitting in the house, or walking by the way."

The Young Communicant's Remembrancer: a Treatise intended at once to remind the Young Communicant of the Practical Obligations of Religion, and to direct and encourage him amidst the Duties and Difficulties of the Christian Life. By W. Hamilton, Minister of Strathblane. Bds. 12mo. 290 pp. 3s. 6d.

In the first chapter of this little book much is said on the importance of *personal covenanting*, and a model is given at length of such a covenant, which is perhaps better calculated for the meridian of Scotland than of England. The far greater part of the book, however, we are pleased to observe, consists of counsels, cautions, and encouragements, which are adapted for general usefulness wherever Christians are found. There is a fine vigorous pulse in the style, too, which indicates the warmth of the author's heart; and the earnest desire he feels to promote the edification of all those to whom his writings gain access. We have noticed a few very gross mistakes in the printing, which in a future edition will, no doubt, be corrected.

LITERARY INTELLIGENCE.

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Shortly will be published, The Doctrine of Scripture relative to Evil Spirits, examined; being a Reply to a Work entitled "The Scriptural Axioms of the Devil, by Russell Scott; with Remarks on his Explanation of the Terms Sheol, Hades, and Gehenna; and on the Doctrine of future Punishment. By B. H. Draper.

Intelligence, &c.

COLUMBIAN COLLEGE

At Washington, United States.

The following Testimonial concerning this new Institution we take pleasure in publishing. It is from the Professors of the *Congregational* Theological Seminary at Andover, Massachusets; the most respectable seminary of the kind in New England, and which has raised up many useful pastors of churches, and many faithful missionaries for the heathen.

"Theological Seminary,
Andover, Sept. 25, 1821.

"To the friends of learning and religion we beg leave to say, that we have considered the establishment of the Columbian College in the District of Columbia as an event of great importance, and as likely to be of extensive and lasting utility to the best interests of man. We entertain a high respect for the President of the College, and for those generally who are its guardians and supporters. With the young gentlemen who have been appointed as Professors, we have had opportunity to become particularly and very intimately acquainted; and we are happy in being able to say, that we have formed an opinion altogether in their favour; that we think their appointment to these offices very judicious; and that we feel great satisfaction as to their talents and their literary acquisitions, the soundness of their religious opinions, their sincere attachment to the cause of Christ, and their disposition to discharge, with diligence and fidelity, the arduous duties of the stations to which they are called. It is our earnest desire that this infant but promising Institution may enjoy extensive and liberal patronage, and may soon be furnished with a library and funds adequate to its objects as a Seminary of learning and piety! and above all, that it may enjoy the favour of him, whose blessing gives success to every great and good design.

E. Porter,
Leonard Woods,
Moses Stuart."

We cordially wish success to this Institution, which is rising, under the direction of wise and good men, near the Metropolis of the United States; as it promises to have a most important bearing, not only upon the interests of useful learning, but upon Missions and the cause of Christianity in general. Most of the Baptist Ministers of London and its vicinity having been consulted on this subject by Professor Woods, they have expressed their opinion of the importance of this Institution, as calculated to promote great good in the Western He-

misphere: and they hope that their friends generally will give it all the aid in their power. It is also to be hoped and expected, that Christians of different denominations, and all the friends of literature, will regard this object with a favourable eye, and will aid it, as they have opportunity, on account of the liberal basis on which it is founded; as its proposed advantages are not restricted to any particular class of Christians.

*** Donations of money or books sent to Professor Woods, for the use of the College, may be addressed to the care of the Rev. Dr. Rippon, Dover Place, near Greenwich Road; the Rev. Joseph Ivimey, 20, Harpur-street; and the Rev. Mr. Dyer, at the Missionary Rooms, 9, Wardrobe Place, Doctors' Commons.

ORDINATIONS, &c.

August 11, Messrs. Salier and Gibbs were set apart to the pastoral office over the church of Christ meeting in the Free Chapel, LOWER CHAPMAN-STREET, St. George's East. At nine a prayer meeting was held to implore the Divine blessing on the services of the day. At eleven public worship commenced with reading of the scriptures, prayer, &c. when Mr. Gibbs preached from 2 Cor. iv. 7; Mr. Curley, a deacon of the Rev. Mr. Sturtevant, Hare-street, read Ephesians iv. and prayed; the Rev. Mr. Saunders of Mile-end-road delivered the introductory discourse, and put the usual questions to the ministers and the church, and received Messrs. Salier and Gibbs's confession of faith; concluding in prayer. The Rev. Mr. Sturtevant of Hare-street Meeting delivered a charge from Coloss. iv. 17; and Mr. Eleback of Virginia-row Chapel concluded with a prayer for pastors and people. In the evening Mr. Salier preached from John iii. 16. The services of the day were concluded with the Lord's Supper. O Lord, send now prosperity!

August 15, the Rev. Abraham Wayland, lately a student at Stepney, was set apart to the pastoral office over the Particular Baptist Church at LYME REGIS, Dorset. The Rev. Thomas Griffin of London (Mr. Wayland's pastor) began with reading and prayer; the Rev. William Hawkins of Weymouth, in an introductory discourse, explained, in a very lucid manner, the nature of a gospel church. After which, a brief statement was given of the principal occurrences which had issued in the present union: when the members of the church publicly recognized their choice of Mr. Wayland to be their pastor, and he signified his acceptance of it in the same manner. Mr. Wayland having made a declaration of his religious sentiments, the ordination prayer was offered up by the Rev. John Thoms of Chard; after which an affectionate and solemn charge was delivered by Dr. Newman of Stepney; and the Rev. John Gleed, Independent minister at Lyme, concluded in prayer. The congregation assembled again in the evening at a quarter past six o'clock: the Rev. Mr. Hann commenced with reading and prayer; the Rev. Thos. Griffin addressed an appropriate and impressive discourse to the people; and the Rev. Benjamin Jeans (Independent minister at Charmouth,) concluded. The congregations were large, and very attentive.

May 23, BUCKINGHAMSHIRE ASSOCIATION at Chesham. Moderator, Rev. B. Godwin. Sermons by Messrs. Clarabut (Micah iv. 1—4), Hunt (1 Thess. ii. 13), and West (John xiv. 23). Devotional services by Messrs. Tyler, Copley, Ivimey, Dolling, Hall of Chesham (Independent), and Terry. 12 Churches; 1056 Members; Increase 24. The Circular Letter, *On the Importance of Personal Religion to our Usefulness in the Cause of Christ.* Next Association at New-Mill, May 28, 1823.

May 29, 30, WESTERN ASSOCIATION at Plymouth Dock. Moderator, Rev. T. S. Crisp. Sermons by Mr. Clark of Truro (1 Thess. v. 25), Mr. Saffery (1 Cor. xii. 7), and Dr. Ryland (John xiv. 22). Devotional services by Messrs. Sprague, Singleton, Humphrey of Collumpton, Nicholson, J. Dore, Fry of Hatch, Willy, and Lush of Honiton. The Rev. Mr. Doney, minister at the Tabernacle, Plymouth, closed the service. 78 Churches; about 7000 Members; Increase 206. One of the Resolutions, founded on "the inconveniences attending the extent of this Association, and the advantages resulting from a more local union," was, "That it be submitted to the consideration of the churches, and be determined at the next Asso-

ciation, whether the present connexion shall be continued; and whether, in the event of its dissolution, there shall be *two*, or *three* Associations: also, how they shall be designated, and how other circumstances shall be adjusted." The next Association at Chard, Whit Wednesday and Thursday, 1823.

BETHEL UNION.

This Society has in part held its Anniversary Meeting at the close of the preceding month, and will continue to hold it in the early part of the present. Its object is the promotion of religion and morality among British Soldiers, British and Foreign Seamen, and Thames Rivermen, and Bargemen on Canals and Rivers. The mass of valuable information is such as, it is believed, has not been exceeded by that of any other infant Society. Its friends are earnestly requested to continue their attendance. Right Honourable Lord Gambier in the chair. Place, the London Tavern.

Several ministers, and Christian friends, who do not reside in the Isle of Wight, having, at the ordination of Mr. Franks in November last, expressed their wish for an *Annual Meeting commemorative of his settlement*, it was suggested that an earlier period than November would be desirable. An Anniversary Meeting was therefore held August 21, when Messrs. Draper, Russell, and Saffery, preached from 2 Thess. v. 9, 10. 2 John 8. John vii. 37—39. Messrs. Clay, Saffery, Tilly, Neave, Headdon, Mileham, J. Hinton, Wheeler (Methodist), and Griffiths (lately one of our Missionaries at Ceylon, and now supplying the church recently formed at Winchester), conducted the devotional parts of the services, which were very interesting, and reminded those who were assembled of the animated exclamation of David, *Behold, how good and how pleasant it is for brethren to dwell together in unity!*

May 29, the Rev. W. Hopcraft was ordained over the Baptist Church at LONG CRENDON, Bucks. Mr. Crook read the scriptures and prayed; Mr. Tyler stated the leading principles of dissent, and asked the usual questions; Mr. Williams offered the ordination prayer, and addressed the pastor from 1 Tim. vi. 11; and Mr. Wiffin of Thame (Independent) concluded. Afternoon, Mr. Walker of Quainton prayed; Mr. Terry preached to the church from 1 Thess. v. 12, 13; and Mr. Tyler concluded. Judging from the appearance of things on this interesting occasion, we hope to see a great revival of zeal and practical piety.

July 17, the Baptist Church at HAMSTERLEY having become destitute by the death of the Rev. Charles Whitfield, Mr. David Douglas (late a student at Bradford Academy) was solemnly designated to the pastoral office. Mr. Sample of Newcastle commenced with reading the scriptures and prayer; Mr. Pengilly stated the nature of a Christian church, asked the usual questions, and received Mr. Douglas's replies, together with a confession of faith; Dr. Steadman (Mr. D.'s tutor) offered the ordination prayer, accompanied by imposition of hands; Mr. Anderson of Edinburgh (Mr. D.'s pastor) delivered the charge founded on 2 Tim. iv. 1, 2; and Mr. Ivey of Barnard Castle concluded. In the afternoon Mr. Pratman of Barnard Castle read the scriptures and prayed; Dr. Steadman addressed the church from 2 Cor. iv. 7; and Mr. Anderson concluded the interesting services of this ordination.

Aug. 27, at the opening of the chapel for the use of "The Good Samaritan Itinerant Society," at BANSTEAD, Surry, sixteen miles from London, Messrs. Stodhart and Chin preached from 1 Cor. iii. 11, and Isa. liv. 5, and Messrs. Phillemore and Bolton prayed. This village was destitute of the gospel till little more than twelve months ago; but upon its introduction, the room was so crowded, whilst numbers could not gain admittance, that it was thought proper to erect the above place.

Immediately will be taken down, to widen the approach to Southwark Bridge, the Three Cranes Meeting-house, where formerly preached Messrs. Thomas Vincent, Thomas Gouge, Thomas Ridgley, D. D. John Hurrion, jun. Samuel Parsons, John Hill, Samuel Pike, Thomas Vincent, and Thomas Davies. Mr. Heap's Congregation will remove to the Meeting-house of Dr. Watts, in Bury-street, St. Mary Axe.

Hymns sung April 8, 1822, at the Hull Sunday School Union:

The last three composed by Mrs. ANNE GILBERT.

HYMN I. *Gabriel.* C. M.

(Sung in the open Air.)

SALVATION! O, the joyful sound! &c.

HYMN II. *Christianity.* S. M.

Spared to another spring,
We raise our grateful songs;
'Tis pleasant, Lord thy praise to sing,
For praise to thee belongs.

Ten thousand different flowers
To Thee sweet offerings bear;
And cheerful birds, in shady bowers,
Sing forth thy tender care:

The fields on every side,
The trees on every hill,
The glorious sun, the rolling tide,
Proclaim thy wondrous skill;

But trees, and fields, and skies,
Still praise a God unknown;
For, gratitude and love can rise
From living hearts alone.

These living hearts of ours,
Thy holy name would bless;—
The blossom of ten thousand flowers
Would please the Saviour less!

While earth itself decays
Our souls can never die!
O tune them all to sing thy praise,
In better songs on high.

HYMN III. *Job.* L. M.

(Sung by the TEACHERS only.)

Childhood and youth, how vain they seem!
Their beauty passing like a dream,
And, soon or late, the loveliest bloom
Destined to wither to the tomb!

On every breeze some danger springs
To sweep the field with poisoned wings,
Or life's gay flower, ere yet 'tis blown,
May lie in dust, untimely mown!

Yet here, with hopeful eyes we trace
The features of a future race,
And, in these young immortals, see
The germ of churches yet to be.

God of the Church, which must remain
While generations wax and wane,
For this we toil,—O deign to bless
The humble effort with success.

In *every heart*,—and may we dare
To offer up so large a prayer?—
Yes,—from a King we importune
With cheerful hope, a royal boon

In *every heart*, Eternal King,
Upraise the purifying spring,
And let thy gracious Spirit rest
Th' indwelling Lord of *every* breast.

Hence, fill thy courts with songs of praise,
Hence, ministers and peoples raise,
And hence, supply the failing bands
Who bear thy word to heathen lands.

We plead thy promise, sovereign Lord,
While thus we pray with one accord;
E'en as thy promise let it be,
For *touching this, we all agree.*

HYMN IV. *Cornard.* C. M.

Lord, hast thou heard the solemn prayer?
We make it now our own;
May *every* child before Thee, share
The blessings of thy throne.

Who would not join the fervent cry?
Who would not seek thy face?
And say, "My Saviour, is it I
Who shall refuse thy grace?

Shall I a hardened sinner prove?
Shall I thy favour spurn?
Is my young heart too proud to move,
Too obstinate to turn?"

Forbid it, Lord, we humbly pray,
And take us for thine own;
We would not live another day
With such a heart of stone!

O let not one before Thee now,
Thy dreadful vengeance meet;
But make the boldest of us bow,
Repenting at thy feet.

So shall the solemn prayer be heard,
And so thy mercy shine;
Almighty God, perform the word,
May every one be thine!

Kalendar.

OCT. 1. Jupiter rises VIII. Night.
3. Moon passes Saturn.
4. Moon passes the Pleiades.
5. Moon passes Jupiter.
10. Moon passes Regulus.
13. Moon passes Venus.
15. New Moon, I. 32 Morn. Too far south to pass between the Earth and the Sun.
17. Moon passes Mercury.
18. Moon passes Mars and Aptares.
21. Moon passes Herschel.
25. Jupiter rises VI. 30 Even.
30. Full Moon IX. 41 Morn. Too far north for the Earth to pass between her and the Sun. She passes Saturn.

Irish Chronicle.

Journal of Mr. M'Carthy, for the Quarter, ending August, 1822.

DEAR BRETHREN,

I have just returned home after a long tour, much fatigued, and my lungs very much affected, in consequence of a severe cold and over much speaking. I deemed it expedient to return home to recruit a little; though my station demands my constant attention. The following is a brief statement of the various occurrences connected with my tour since my last Report.

Lord's-day, 9th of June, 1822, I preached at the Baptist Meeting-house at Rahue. The house was as full as it could possibly contain, as it was known through the neighbourhood that I was to preach a sermon on the subject of believers' baptism. A very mistaken notion prevails here, that the apostle St. Paul thanked God that he did not baptize; to counteract that opinion, I took for my text his own words: "I thank God I baptized none of you;" from which words I showed the people the high estimation in which the apostle held that sacred ordinance, because he thanked God he had not administered it to improper characters—it proved the existence of the ordinance, instead of proving its abolition. After the dismission of the congregation, we proceeded to the river, about a mile from the house, and baptized T. S. on the profession of his repentance towards God, and faith in our Lord Jesus Christ. At seven o'clock in the evening I preached at a place called Ballycommon. Than this island, I do not believe there is a more unenlightened spot. I am told it was the first sermon ever preached by a dissenter there: and if I was to say, it was the first gospel sermon they ever heard, I should not be guilty of exaggeration. This week I continued my labours in this neighbourhood, and on Friday the 14th I inspected the Rahue School. I was greatly pleased to see so many young persons, sewing, knitting, and spinning; and performing with apparent pleasure those useful branches of industry;—besides spelling, reading, writing, and repeating the precious word of God. Since April the 10th, eleven children committed to memory twenty-six chapters in the New Testament: most of the children repeated their chapters very correctly. Indeed, I am more anxious that they should get off a few chapters well, than a great many incorrectly.

On Lord's-day the 16th, I preached at Ferbane; and the remainder of the week made a fruitless attempt to collect money for the liquidation of the debt on the meeting-house at Abbeyleix, as the gentlemen of the country are endeavouring to assist the munificent exertions of our English friends, in relieving the starving thousands of their countrymen, by whom hourly they are surrounded.

Saturday the 22d, according to the direction of the gentlemen of the Committee, I went to see the house at Bannagher. It is about 36 feet in length, 16 in breadth; it is well slated, and will require but little to make it fit for public use. It is most advantageously situated, standing near the centre of the town; and will answer well for either school or preaching house. I proceeded to Ballinasloe, and from thence to Athlone, where I preached twice on Lord's-day the 23d. The people here, and indeed all through my circuit, earnestly solicit my visits more frequently; but however grievous it may be to us all, I cannot do more.—Monday the 14th, I preached to them at eight o'clock in the morning; and at eleven attended the school. Had not time to make a close inspection—found forty children present—sixty on the list.—I went on attending my usual appointments until Friday the 23d, when I left the county of Westmeath, to resume my labours in the county of Longford.—This day rode twenty miles to Newbridge; and the following day went to Longford Town, to re-make my appointments in that neighbourhood; as my friends there were not apprised of my return from the south of this Island.

Lord's-day the 30th, I preached in

our new school-house at Toome; was well attended, but I found the place not so very suitable to the comfort of my auditory as on former occasions. Some person or persons, as yet unknown to us, had maliciously pulled down the window shutters, and shattered the glass and frames of the windows in a most shameful manner. I offered a reward for the discovery of the perpetrators, but to the present moment I have not obtained the slightest information. What a world we live in! This house was built by subscription, not to support party bigotry; but for the general good of all denominations, wherein their children are instructed without fee or reward, in those useful rudiments of learning, without which they would have remained ignorant of God, and without the means of raising themselves above the miseries and degradation which their progenitors have such cause to deplore. Yet such is the indignant spirit of opposition manifested against Christ and their best friends.

I preached at seven o'clock in the evening at Clynen. This was the first sermon I ever preached there, and I was tolerably well attended.—Monday, the 1st of July, I inspected the Longford School: found present seventy children; and though wretchedly poor, yet they were mostly neat and clean. Ten of them had committed twenty-nine chapters to memory since my last inspection. I then proceeded two miles to the Scotch quarters, and preached to about one hundred of the inhabitants, who seemed to receive the word with all avidity.

Tuesday the 2d.—I rode about twenty miles to Carrick-on-Shannon, but as the new sessions-house is now given up to the county, therefore we had to occupy another place; though the situation was not so large and respectable, nevertheless it answered tolerably well. Several persons passing by, who heard the word, came in, as the door just faced the street: hence some heard the word, who would not otherwise have heard it.

Wednesday the 3d, I went to Boyle, and preached to a large and attentive company, who seemed to hear with all earnestness; and the next day, in order to overtake my other engagements, I rode forty miles to Clynon.

Friday the 5th.—Inspected the school at Toome, and found present eighty children, ten of whom repeated thirty chapters, committed since the last inspection. I gave to several children, who were advanced from the readers' to the repeaters' class, new Testaments; and to the other children, according to their ability, first and second class Spelling-books. Thus you may perceive that this school is now beginning once more to raise its drooping head, notwithstanding the severe opposition so long raised against it. I then went to Kenagh school, and found 105 children present; seventeen of whom repeated eighty-eight chapters committed to memory since the 2d day of April last. The total number on the list, 134. I likewise gave the children of that school, Testaments first and second class Spelling-books; and I am sure it must please you much, to see that, notwithstanding prompt opposition long manifested against that school, yet it is now beginning to prosper.

Saturday the 6th, I returned to my own neighbourhood, and on Lord's-day the 7th preached at Rahue, at the usual time in the forenoon: had a crowded auditory; and after the admission of the person whom I had baptized on the last occasion, into church fellowship, and having administered the Lord's Supper to the members, we being satisfied with the testimony of Miss E. H. as to her repentance and faith, I baptized her in the name of the Father, Son, and Holy Ghost, in the presence of a large concourse of persons, who came to witness her baptism; great numbers attended beside what came to the meeting-house to hear the sermon; and of course I embraced that as a favourable opportunity to set before them a full, free, and eternal salvation, through the alone merits of the Lord Jesus Christ. In the evening I again preached at Ballycommon, and had a large assemblage, as several respectable friends accompanied me from the neighbourhood of Rahue. I continued my usual course through several parts of the King's and Queen's Counties, until Lord's-day the 14th, when I preached at Dunneclaggan, and so continued in that neighbourhood until Thursday, when I opened a new door for preaching the word of life. This place is near Mountroth, at a place called Readcastle, in the house of Mr. H. whose wife was brought to the knowledge of the truth under my ministry in that town; and when she received the heart-cheering word, then, like Lydia, she constrained me to enter into her house; and though she is not

yet baptized, yet it is her intention to receive the ordinance on my return to that country. Indeed I had a most pleasing conversation with the family, and have reason to believe the Lord directed my footsteps to that friendly spot.

Friday and Saturday I preached in the vicinity of Abbeyleix; and Lord's-day, 21, I preached twice in our meeting-house there. The house was well filled each part of the day; nor had we any reason to complain of our attendance then, or on the following evening. For brevity's sake, let it suffice to say, nothing particular occurred until Sunday the 28th, when I preached at Ferbane, both morning and evening, and was remarkably well attended; and on Monday the 29th I preached at Athlone, and likewise at eight o'clock the next morning.

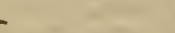
From Mr. William Moore.

Ballinacarrow, Aug. 17, 1822.

Rev. Sir,

There could be very little interesting in my two last Journals, as there was nothing appeared, according to human probability, but starvation. And indeed if there is not a brand plucked from the burning, or if only one in the course of a month, so far we have to conclude we spend not our labour for naught: for surely if one soul is of more value than the whole world, and if there is joy in the presence of the angels in heaven in consequence of one sinner being brought to the knowledge the truth, we have cause to give glory to that God who found that sinner, and also the means of that soul's conversion. I speak of the means, as the following will shew that the most unlikely means, at least to me, are employed above what I could ever imagine. The narrative is interesting, and I will give the whole of it. About three years ago, in a mountainous part of the county of Mayo, or just where the county of Mayo and Sligo join, in reading the Irish I got acquainted with a blacksmith, who paid great attention: but I must describe his character and appearance. He is a man of great natural abilities, great memory, and very obstinate; and though bred in that country, he can read English well; but is the most savage looking, and his speech and utterance yet more so. Little did I think he ever would be the means of bringing an individual to the knowledge of the gospel; for he was so rude and obstinate, and opposed me so obstinately, that I had great dislike to him; but it was not the case with him towards me. Every time I went to the country he shewed the greatest joy, notwithstanding he used to torment me. At length he got a Testament, and closely perused it, and always contended with any of us that maintained the truth; but in his forge, when his customers came to work, he explained the plan of salvation most clearly, and with such ingenuity, that they could not discern whether there was any dissent from Popery or not. However he was suspected; and it was hinted about that he could not express himself as he did, if he was not changed. A young man, who is one of our schoolmasters, (a Roman Catholic,) concluded, that he would try his principles as a Protestant, and soon confute him. The master took every opportunity: at length they met, and the master brought *Pastorini* to shew and prove that the whole world were lost—the Holy Catholics only. He had to act with great caution; but he opened the Testament, and referred to the most plain passages, and kept free of argument. The consequence was, that the young man was himself fully convinced; but the smith told him to send for me, and to lose no time. Accordingly Patrick Brenan urged me earnestly to go, and I did. The master dispersed his school, and came; and an occurrence took place the very instant he came in. Sometime past Patrick Brenan's father fell sick, and was despaired of. Being an old man, and dependent on his sons for two years past, he did not go to mass; but when hopes of life were passed, he called for the priest. His youngest son, a lad that never learned a letter, answered, "O father, you have been hearing the gospel these few years past, and now are you rejecting the faithful High-priest, whose blood cleanseth from all sin, and sending for a wicked man, to lay a drop of oil, or some other grease, on your forehead, as the seal of your condemnation." It is scarce credible the soundness and clearness in which the lad explained himself; so the old man paid the greatest attention, and dropt sending for the priest. He recovered, and all concluded he was convinced. I was happy in being in possession of that account before the master came. I addressed the old man as follows: "Martin,

you have heard of the joys of heaven?" "Yes."—"And also of the pains of hell?" — "Yes." — "Which place would you wish to be in?"—"O, in heaven."—Said I, "Before I leave this I will make you confess you would wish to be in hell, and ask no other proof but yourself. You are an old man, and lately brought from the jaws of death, and I will ask you one question, hoping you will declare the truth, let the consequence be what it will; and if you do not, I will know whether or not." There were many present. "The question is, if you were sure and certain you would die before this time to-morrow, would you not wish to be anointed by the priest?" O, said he, as you have put me to the last extremity, I must declare the truth, I would, said he. "This I knew," said I, "and from your own declaration I will shew you, and all present, you would wish to go to hell: you have heard plainly and faithfully, by your youngest son when in the last extremity, that the blood of Jesus cleanseth from all sin; that is, they that have no other hope, but rest, and trust to the purifying virtue of that blood, and without the shedding of that blood there is no remission." I read the passages, and then opened the 14th of Revelation, and explained that awful judgment, pronounced against all that receive "the mark of the beast," and from their own catechism proved it is the mark of the beast, and charged to their consciences. Was it not on that mark, and on that mark only, they rested the whole and entire salvation of their souls. They could not, nor did not deny. The old man continued in tears, and seemed very penitent. But until the Lord opens the understanding, all can be done is to declare the truth. But it was not the case with the schoolmaster; he clearly saw the plan of salvation, and counted the cost: he told me from the time the smith first set him to read the scripture, that if he was to suffer martyrdom he could not go *to mass;* and in consequence, has drawn on him the rage of his father, mother, and three brothers. But more: and what the reading of the scriptures has actually accomplished in every individual brought out of popish delusion, that instant they are *loyalists*, and do not hesitate to tell me what are the intentions of all that are kept in, and under priests' influence, who are enemies to both king and *constitution*; and remarked, that after all that the English have done, and saved the lives of hundreds, there is not the smallest spark of gratitude. And this remark will stand good in all that I can see or hear. I cannot hear of one priest urging them to thankfulness or gratitude: but on the contrary, at this instant, some of them are making the greatest attempts to put a full stop to the schools.



The Fifty Pounds voted by the Committee to afford a little aid to the distressed Irishmen in Connaught and Munster, employed by the Society, has been received by the Irish Readers and Schoolmasters with very great gratitude, though the sum bestowed upon each was so small. It is very pleasing to be informed, that the extreme misery which has been so extensively felt is in a great measure relieved, so that the children will again be able to attend constantly at the schools.

*** The Eighth Annual Report of the Society, containing an Appendix, *Lists of Subscriptions and Donations, &c.* will be ready for delivery to the Subscribers in a few days. For the convenience of those who may wish to see it, and are not entitled to it *gratuitously*, it may be had of the Publisher of the Magazine, Price 6d.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

YORKSHIRE AND LANCASHIRE *ASSISTANT SOCIETY.*

OUR friends, united in the Yorkshire and Lancashire Assistant Society, have long found that to include those two extensive and populous counties in one district, was not the most efficient mode of promoting the interests of the Society. To remedy the practical inconveniences attending this arrangement, therefore, it has been resolved, that the original Auxiliary shall be dissolved, and *three* new ones have formed; one for the opulent commercial town of Liverpool; another for the West Riding of Yorkshire, of which Michael Thackrey, Esq. of Leeds, who held that office in the previous Society, is Treasurer, and Rev. James Acworth, Secretary; and a third, at Hull, for the East Riding. Of the proceedings of the two last we have as yet received no accounts, and our scanty limits will only permit us to give a very brief narration of the

Formation of the Liverpool Auxiliary Society,

which took place on Thursday evening, July 18, at Byrom-street Chapel. In the absence of his venerable and much-esteemed father (detained from the meeting by indisposition) the chair was taken by Mr. Samuel Hope, who, after prayer had been offered by the Rev. James Lister, introduced the business of the meeting, and called upon the Rev. Messrs. Cox and Hoby of London, who attended as a deputation from the Parent Society, to give further particulars. These gentlemen, accordingly, gave an ample and interesting account of the origin and progress of the Society; and were followed by the Rev. Messrs. Fisher, Philip, Charrier, Lister, Widows, Dr. Raffles, and Messrs. T. Blackburn, W. Rushton, jun. N. Hurry, and W. P. Freme, by whom the various resolutions were moved and seconded. Mr. Rushton was appointed Treasurer, and the Rev. M. Fisher and J. Lister, with Mr. W. Booth, joint Secretaries to this infant Society, which we fully anticipate will soon occupy a rank, among our local Auxiliaries, proportioned to the magnitude and importance of the town in which it has been formed.

AUXILIARY SOCIETY FOR PART OF THE *WESTERN DISTRICT.*

THE Baptist Auxiliary Society for part of the Western District, held their half yearly meeting at Wellington, Somerset, on Wednesday, July the 17th, when the Rev. E. A. Dunn of Pimlico (Independent), Rev. Dr. Ryland of Bristol, and Rev. Owen Clarke of Chelsea, preached on behalf of the Mission. It is sufficient to observe of these services, that they were of a truly devotional character; the sermons were appropriate and excellent; the attendance and contributions respectable; and, what was peculiarly gratifying to all present was, the delightful spirit of brotherly love which seemed to pervade the minds of ministers and people united on this interesting occasion. Each individual, with a glow of satisfaction, seemed ready to unite in the acknowledgment, "Behold how good and how pleasant it is for brethren to dwell together in unity," and to enjoy in pleasing foretaste an earnest of that world where perfect love will reign among the family of the redeemed, and crown their felicity. Truly the increase of this spirit bespeaks the near approach of the millenial glory, the reign of love on earth, when it is testified "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." May the Lord hasten it in his time, and may every lover of Zion continue to pray, "Peace be within her walls, and prosperity within her palaces." J. B.

ANNUAL MEETING
OF THE
BRISTOL AND BATH
Auxiliary Baptist Missionary Society.

According to a Resolution passed at the last Annual Meeting of this Society, the services connected with the anniversary, were held this year in August instead of November. They commenced on Tuesday the 6th, when the Rev. J. H. Hinton of Reading, delivered an admirable discourse at Counterslip Meeting-house, founded on Luke xvii. 10. *So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.* On Wednesday evening, the Rev. Dr. Raffles of Liverpool advocated the cause of the Society at King-street Chapel, from Matt. viii. 11. *And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.* The affecting grandeur of the subject, and the known eloquence and ability of the preacher, preclude the necessity of further remark. On Thursday morning, the Public Meeting of the Society was held at the Great Room, Princes-street, Henry Davis, Esq. in the chair. At this meeting, besides the usual resolutions, thanks were voted to the Ladies who have kindly aided the Institution by *Box Collections*—to the Rev. W. Borrows, M. A. of Clapham, for the liberal and able manner in which he pleaded the cause of the Translations at St. James's and St. Werburgh's churches, and for his very generous and disinterested assistance on that occasion—and to the Rev. Dr. Raffles of Liverpool, for the eloquent and forcible manner in which he advocated the cause of the Society on the preceding evening. In the course of the proceedings, besides an appropriate address by the chairman, speeches were delivered by the Rev. Joseph Hughes of Battersea, and J. G. Smith, Esq.; Edward Phillips, Esq. of Melksham, and George Kingdon, Esq. of Frome; Rev. Joseph Kinghorn, and Rev. W. Thorpe; Rev. Alva Woods from Washington, and Rev. J. H. Hinton; Rev. Dr. Ryland, and Rev.—Woolridge; Rev. John Saffery, and Rev. John Shoveller, Jun.; Rev. T. S. Crisp, and Mr. John Daniell, Jun.; Rev. William Day, and C. C. Bompass, Esq. A temporary indisposition, which has since been happily removed, prevented the attendance of the Rev. Thomas Roberts of King-street.

On Thursday evening, the Rev. Joseph Kinghorn preached at Broadmead Meeting-house, from Acts ix. 1—8. Every one appeared to participate in the feelings of the preacher, while he so affectingly expatiated on the sovereignty and irresistible efficacy of that power and grace, which subdued the infuriated and bigotted Saul of Tarsus, and made him such an illustrious missionary of the crucified Jesus.

On Friday evening, the Rev. Alva Woods, Professor of Mathematics and Natural Philosophy in the Columbian College, Washington, (U. S.) preached at Broadmead, from Heb. xiii. 14. *For here have we no continuing city, but we seek one to come*, on which he founded an excellent sermon.

The Anniversary closed in Bristol, on Sabbath afternoon the 11th, when Mr. Kinghorn again preached at King-street, from 1 Thess. iii. 8. *For now we live, if ye stand fast in the Lord;* and the same evening, the Bath meetings were commenced by Mr. Hinton preaching at the Baptist Meeting-house in Somerset-street, from John vi. 6. *And this he said to prove him: for he himself knew what he would do.* On Monday evening, Mr. Kinghorn preached at the same place, from 1 Peter iii. 22. *Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him;* and on Tuesday evening, the public meeting was held, Rev. Alva Woods in the chair, the duties of which office he well discharged, and the interesting detail of the state of religion in America, contained in his opening speech, added much to the gratification of the meeting.

On Wednesday evening, Mr. Woods again advocated the cause of the Society at Lady Huntingdon's chapel; and on Thursday evening, Mr. Hinton closed the meetings by a sermon at Argyle chapel.

The Committee and Society at large feel greatly obliged to the friends of each of these places for their kindness and liberality.

We regret, that our limits will not permit us to enter into a detail of the different sermons delivered on this interesting occasion; suffice it to say, they were all good, and exceedingly apposite to the subject; and we trust, that the grand object of all our exertions will be promoted by the faithfulness and ardour which accompanied

their exhibitions of Christian motives, and their exhortations to Christian diligence, in the glorious undertaking in which we have embarked.

The gross receipts of the Society for the nine months which had elapsed since the last anniversary, were £818 14*s.* 8*d.* and the Collections at the public meetings just closed, amounted to £297 17*s.* 10*d.*

Foreign Intelligence.

SERAMPORE.

Mr. John Marshman, eldest son of the Doctor, arrived at Plymouth, in the Abberton, Capt. Gilpin, after a tedious voyage of nearly seven months, on the 17th of August. His object is to promote the Translations of the Scriptures and the Serampore College. We regret to learn, that, within these few days, Mr. M. has received the painful intelligence of the death of Mrs. Williams, his eldest sister, which took place at Serampore, about a month after his departure.

CALCUTTA.

Extracts from a Quarterly Letter from the Junior Brethren, dated Oct. 12, 1821.

The Harmony of the Gospels (by Mr. Yates) in Bengalee, is now very nearly completed, five parts out of six having been already published, and part of the sixth having been printed. The first two numbers are entirely exhausted, having been used as reading books in many Bengalee schools, besides being distributed as tracts after preaching in various parts of Bengal. It is probable that we may shortly reprint this work complete in one volume, as an acceptable present to enquirers and native Christians.

We have lately printed, at the expense of a Hindoo gentleman, an English translation of a pamphlet of considerable size, against the prevailing system of Hindoo idolatry. It was originally written in Bengalee by a native of considerable talent, and was translated by brother Schmid, a missionary of the Church of England Society. The author, we regret to say, is since dead, but, we trust, his work will long continue to be useful by exciting doubts in the minds of his countrymen, as to the truth of their present system, and thus preparing them to consider, with less prejudice, the superior pretensions of the gospel.

The circulation of tracts, and the preaching of the gospel in various parts of this city, have excited considerable interest among the natives, and several of the most respectable of them have lately united to defray the expense of a periodical publication, intended to defend the cause of refined Hindooism. Of this work, called the Brahmunical Magazine, or the Brahmun and Missionary, two numbers have been published, and although they manifest great ignorance of the faith, and contain much misrepresentation of the motives of the missionaries they attack, we cannot but rejoice in the investigation, to which we have no doubt the publication will lead. We hope that the perusal of these and similar publications will tend to arouse the more thinking Hindoos from that sloth and indifference to all religions which so generally mark the character of their countrymen.

As it regards the printing department, a great number and variety of works have issued from the press since the date of the abstract in your report for 1821. During the two years which have elapsed since that was drawn up, we have printed as follows.

Religious tracts, in Bengalee, Hindoostanee, Hinduwee, and Sunscrit	23,600
School books, in English, Bengalee, Sunscrit, or Hinduwee	29,350
Religious or literary works, Reports of benevolent societies, &c. in English	14,600
	67,550.

Besides these, we have printed editions of some considerable works, such as brother Yates's Sunscrit Grammar, Vocabulary, and Reader; Murray and Carpenter's Spelling Books, and Williams's Preceptor's Assistant; Doddridge's Rise and Progress; brother Lawson's Missionary Hymn Book, &c.

All these, as they tend to render more easy the attainment of Oriental literature, or to afford facilities for the good education, or growth in religion, of those around us, have a more or

less direct bearing upon our Missionary exertions.

We are now comfortably settled in our new chapel, encumbered but with a trifling debt, and our regular congregation appears gradually on the increase. We have lately received several additions to our church, and have reason to be thankful, amidst some severe trials we have lately had to sustain, for the spirituality, unanimity, and zeal which we observe amongst its members.

In exertions now making for the promotion of knowledge and morality by other societies than those professedly Missionary we cannot but rejoice. Amongst these institutions the School-book Society is entitled to the highest rank. This Society alone has, during the last four years, paid for the printing of no less than one hundred and twenty-seven thousand school books, in various languages, (two-thirds of which, probably, have been distributed,) all excluding idolatry, communicating useful knowledge, and enforcing moral principles. The direct intellectual and moral influence which the distribution of so many works must produce on the minds of those who read them, independent of the ability communicated by them to read and understand books more decidedly of a Christian character, is too important not to be contemplated with interest and delight. And when we add to these works the school books published and distributed by other associations, with the large number of scripture and religious tracts issued by Bible and Missionary associations, we cannot doubt that He, who seldom allows any means agreeable to his will to be tried in vain, is bringing on, though gradually, a revolution in the minds of many; the discovery of which, at a future period, shall excite the grateful thanksgiving of his servants.

SUMATRA.

FROM this interesting island we have received several communications of late. A quarterly letter, dated Bencoolen, 5th October, 1821, contains the following notices of the missionary engagements of our brethren there.

"A monthly prayer-meeting, in English, for the spread of the gospel, has been commenced at the church vestry, and we are happy to observe a considerable portion of the half-cast young men attend. The exercises are not confined entirely to prayer. The people here being but little acquainted with the scriptures, it has been thought advisable to combine with that engagement exposition, which we hope will prove successful in giving an interest in the Mission, as well as in promoting private religion.

"Our attention has been directed to the native schools, as a very important subject in the present state of the native population, and we doubt not that you will be highly gratified with the progress which has been made in every department of them. A considerable share of the expense was borne by ourselves, until lately, which obliged us to draw on the Society; but we hope what we drew for this purpose will soon be repaid from funds originated on the spot. We proposed to the Governor some time since to commence an Anglo-Malayan School for the children of half-casts, respectable natives and Chinese; to support it partly by public contribution, and partly by a small monthly charge to the children: this latter, we thought, would tend to promote the esteem of education. His Excellency kindly acceded to our proposal, and put into our hands a sum which had been formerly sanctioned by the Supreme Government, but had not been fully appropriated. The schools, we think, are better attended than might be expected. Upwards of 100 are daily present at those about the Settlement, and we already observe a growing disposition to appreciate education. As this advances, of course the number will increase; and we have reason to hope that at no very distant period the bulk of the rising generation will be able to read, and will be supplied with books and subjects by ourselves. We have lately received a petition from six villages, at a distance, for schools, to which the natives promise to send near 200 children. These we are now commencing, and hope in the course of time to extend the system as far as thirty miles around us.

"We are preparing and printing school books, which, in the department of writing, occupy the greatest share of our attention. One, containing the elements of Astronomy, is now in hand. We are introducing it into the schools, to be written and committed to memory, on the excellent plan adopted in Bengal. Our next subject

will be Geography, which we propose to treat in the same manner; and thus we intend to proceed until we shall have compiled an elementary Cyclopedia.

"Our Malay congregation still continues, but it has not been so numerous of late as it was at first. The novelty of it is beginning to subside, and we may expect now a small number regularly. We go out amongst the natives to converse with them, and we generally find some who are attentive and interested in what they hear; we find very little disposition to oppose, and whenever we meet it, it proves very feeble. This we attribute to the little real progress which Muhammedanism has made amongst them. There appears in fact to be a degree of scepticism very generally prevalent amongst them in regard to that religion, which we have observed in no other Malay country. We shall, of course, avail ourselves of this circumstance in our intercourse with them, and endeavour to inculcate the doctrine of evidences.

"A considerable number of hymn-books, both in the Arabic and the Roman character, have been given away, and not a few of Robinson's Gospel of Matthew. They have in most cases been applied for at our own house, and inquiring particularly what use was made of them, we found they were chiefly wanted to learn to read out of."

Another letter of the same description, dated January 2, 1822, thus continues the narrative:

"We regret that we have not been able, during the last three months, to accomplish all that we anticipated. Unforeseen difficulties have much impeded our progress, both with respect to the press and schools. To render efficient the Malay department of the press, we need, at least, one good Malay compositor; but this is still a desideratum. Several Malays have, at different times, entered our service, for the purpose of learning to compose, but no sooner did they perceive that this acquisition required a little mental exertion, and a moderately close application to business, than they left us in disgust. So averse are Malays to every thing that requires diligence and attention, that out of a number who entered the office, only one remains, and as he is far from being an efficient workman, our Malay printing proceeds but slowly. A scripture tract, containing the history of the creation of the world and the fall of man, will, we hope, soon issue from the press; as also a small book of lessons, designed for the use of the native schools; but besides these, we have nothing else likely to appear at present. Another impediment to the speedy publication of Malay books, is the necessity we have found ourselves under of casting some new characters; for as we are intent on the improvement of Malay printing, in order to render our books as legible as possible, we are obliged to make some additions to our fount of types. In a country like this, where we must first create the means, our progress cannot be otherwise than slow.

"We informed you in our last, that we were preparing a small book on Astronomy, for the use of the native schools, and we have now the pleasure to state, that this little book is finished, and lies ready for the press. A small work on Geography has since been undertaken, in which but a very little progress has at present been made. This little work will not be confined to first principles, like that on Astronomy, as it is hoped that others, besides school-boys, will read a book which professes to furnish them with information concerning the world which they inhabit. A knowledge of Geography will not make men Christians, but a few correct geographical ideas, if received into the mind, must, we think, do something towards weakening the faith of Muhammedans in the Koran. According to them, the earth is a plain, consisting of seven stories, and bounded by a high mountain, or, as we should term it, by a chain of mountains; this mountain they call Mount Kaf; and they believe it to be inhabited by a race of genii, some of whom are infidels, and some good Musulmans. They suppose the earth is supported by angels, who bear it up on their hands. These angels stand on the horns of a cow; the cow stands on a stone; this stone is supported by a fish; under this fish is a sea; under this sea darkness, and under this darkness, hell. These ideas are not those of the vulgar only; they are contained in their books, and form, what may be called, the orthodox creed on the subject; and the Koran itself recognizes this absurd system. If then we can succeed in convincing these poor ignorant people that the earth is a globe, and that several navigators have actually sailed round it, their implicit

faith in the declarations of the Koran, and those of their other religious books, must of course be shaken. Some of those natives, who have been most in the habit of conversing with Europeans do already reject their own absurd theory, but for want of a plain statement of things in their own language, their ideas are very confused.

"Since we wrote last, a few Malay hymn-books, and a few copies of Matthew, have been distributed, though on account of many of our neighbours having been already supplied, we have now fewer applications than formerly. Some copies of each, distributed by our brother Burton about Natal, have been well received, and there is reason to hope will be carefully read. Of one thousand copies of Matthew, printed at Serampore, we have now but few remaining, and we feel the necessity of preparing another single gospel for distribution, as soon as possible. We have fixed on the Gospel of John for this purpose, as that portion of scripture contains so many proofs of our Lord's divinity; a truth which, though denied by the Muhammedans, we wish to press upon their consideration. It is intended to make a new version of this Gospel, experience having proved that the Gospel of Matthew, translated by Brother Robinson, and printed at Serampore, is, by many, considered much more intelligible than the old translation.

"Our Malay congregation does not increase; but we do not consider this a discouraging circumstance, as we could not expect that Muhammedans, while they continue such, would regularly attend Christian worship. We have always had a few Malays, and sometimes even a considerable number; but those who attend most regularly, are a few of the descendants of Europeans, to whom, on account of their being born in the country, the Malay language is vernacular. Some of these persons, especially the females, are deeply sunk in ignorance, and are, in fact, of no religion, neither professing Christianity nor Muhammedanism. The Catholics, a few of whom attended at first, have since left us, and returned to their saints and images. However desirable it may be, for many reasons, to keep up stated preaching, we do not look to this as a means likely to produce any great effect upon a large scale. If we would diffuse the light of the gospel among Muhammedans, we must go to them, and not wait for them to come to us; we must visit them in their houses, and mix with them in their shops and markets; we must converse familiarly with them, and answer their objections; we must sometimes declare the truth, and sometimes expose error; sometimes dispute with opposers, and sometimes endeavour to enlighten the mind of the serious inquirer. As we cannot doubt but some of our conversations with the natives would interest the friends of the Mission, were they made acquainted with them, we will do ourselves the pleasure of here subjoining the outlines of one, which took place on Lord's-day morning, the 4th of October last.

(To be continued.)

KINGSTON.

A LETTER from Mr. Coultart, dated July 9, contains the following pleasing anecdote:

"Three nights ago, a man of decent appearance came to relate what he thought of himself and of the Saviour; said he had been living for himself, and neider did know or think any ting about God. The greatest part of his time he had lived in Kingston, and changing masters frequently, he had, as is the custom in this colony, changed his old name with his old master; the last of whom wished him to become a Christian. Poor things! they think that christening effects this great object. He asked a friend who belonged to the Baptists to *stand* for him; but he refused, and asked him to think what sort of a Christian man could make him: 'as for him, he no know man's Christian, him only know Christian God make.' This puzzled the poor man, who thought something in *right Christian* him no know; 'him made a Christian, but him still go on in him old way—for him no know him doing wrong.' Here I interrupted him to learn the force of conscience, in the way Paul states it with regard to the heathen. I said, 'James, you say you did not know God; you no hear any ting about him. When you do sin, you no know it sin? Conscience within no tell you dat bad: God angry for dat?'—He said, 'Yes, conscience tell me, and trouble me much; but nevertheless me no heed

conscience much.' William, the friend, the faithful friend, as he termed him, 'courted him to a little prayer-meeting conducted by themselves, *and dere God catch him poor run away!* He see Jesus love him, poor ting, an him want to love Jesus, and keep his commands.' I asked him who persuaded him to be baptized? 'William make him hear what Jesus say, Believe and be baptize: now him believe Jesus to be the Son of God, and only Saviour, an him wish to gie himself quite up to Jesus, an take Jesus for him tick (staff) to lean upon till him last day on earth.'"

Accounts have been received of the safe arrival of the Ocean, with Messrs. Tinson and Bourne. The former being obliged to land at Montego Bay, instead of Kingston, was very kindly received by Mr. Shipman, the Methodist Missionary there, and a few days afterwards visited Manchineel in company with Mr. Coultart. He was received with every demonstration of affection and respect by the poor negroes, at whose importunate solicitations he was sent, and with the utmost kindness and cordiality by the worthy Rector of the parish, and several other gentlemen of high respectability; but some unexpected difficulties stood in the way of his obtaining an immediate license to exercise his ministry in that populous parish (containing 26,000 souls,) which rendered it necessary for him to return to Kingston, for the present. At Honduras, also, Mr. Bourne found, on his arrival, that circumstances had arisen, which would render it inexpedient for him to remain at Belize; and as these had come to the knowledge of the Committee soon after he left England, instructions have been sent him to proceed at once to the Mosquito Shore, where the Indians are very desirous of receiving English teachers.

London Missionary Society.

SOUTH SEA ISLANDS.

Early in the last year, the Rev. D. Tyerman and Mr. George Bennett, sailed in the Tuscan, Whaler, as a deputation to visit the Missionaries in these interesting islands. From the letters lately received from these gentlemen, we extract the following testimony to the pleasing change which has lately been wrought by the introduction of the gospel.

At every station where we have already been, we have been more delighted than we are able to express, with the victories and blessed results of *preaching* and *living* the gospel of Christ. Truly, *the half was not told us;* God has indeed done great things here, in a civil, moral, and religious view. The people here exhibit as literal and pleasing proof of being "turned from darkness unto light, and from the power of Satan unto God," as can be conceived.

A nation of pilferers have become eminently trust-worthy. A people formerly universally addicted to lasciviousness in all its forms, have become modest and virtuous in the highest degree—those who a few years ago, despised all forms of religion, except their own horrid and cruel superstitions, have universally declared their approbation of Christianity; study diligently those parts of the Christian scriptures which have been translated for them—ask earnestly for more, and appear conscientiously to regulate themselves by those sacred oracles, under the direction of their kind teachers, whose self-denying zeal and perseverance have been almost as remarkable as the success with which God has been pleased to honour them.

Thus, *Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.* Isaiah lv. 13.

Contributions received by the Treasurer of the Baptist Missionary Society, from August 20 to September 20, 1822, not including Individual Subscriptions.

FOR THE MISSION.	£	s.	d.
Legacy of the late James Oldham Oldham, Esq. of London, 3 per Cent. Consols, free of Duty. (Joseph Oldham, H. F. Stroud, and James Arundell, Esquires, Executors)	500	0	0
Half-year's Dividend on Ditto	7	10	0
Cambridge, Auxiliary Society, by Edward Randall, Esq.	65	0	0
Maze Pond, Auxiliary Society, by Mr. W. Beddome	41	0	0
Birmingham, Bond-street Auxiliary Society, by Mr. Lowe	20	5	0
Cannon-street, Ditto, by Mr. Brinton	31	7	2½
Wantage, Collection, by Rev. John Jackson	4	0	0
Blackburn, Collection and Subscriptions, by Rev. Charles Gray	10	0	0
Fenny Stratford, collected by Mr. W. D. Harris	5	0	0
Fakenham, Collection, by Mr. Thompson	5	13	2
Road, Somerset, Baptist Church, by Mr. James Lasbury	0	15	8½
Sussex, by Rev. John Saffery—			
Alfriston	3 0 0		
Battle	5 1 0		
Bognor	5 0 0		
Brighton	63 13 9½		
Chichester	19 11 0		
Hailsham	4 3 6		
Lewes	38 2 11		
Uckfield	2 10 0		
Wilmington	5 5 0		
	146	7	2½

FOR THE TRANSLATIONS.			
North Staffordshire Auxiliary Society, by Mr. Kennedy	45	0	0
E. by Mr. Burls.....Donation	5	0	0

FOR NATIVE SCHOOLS.			
Banff Association, in the Congregation of Rev. J. Gib	6	0	0

FOR FEMALE EDUCATION.			
Produce of Young Ladies' leisure hours, by Rev. Thomas Morgan	8	0	0

A Number of Magazines, and various other Books, have been received, for the Mission, from the Rev. James Stuart, of Sawbridgeworth.

J. Barfield, Printer, 91, Wardour-street, Soho.